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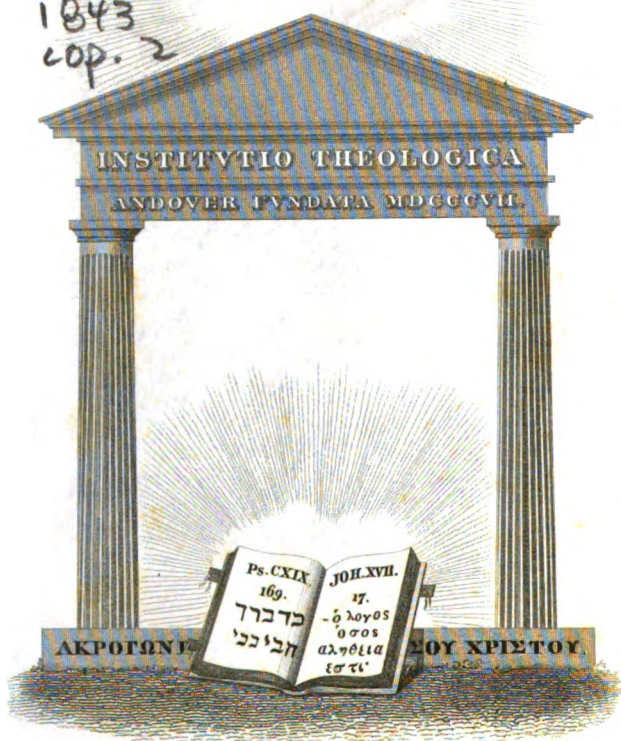
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THINE EYES SHALL SEE THY TEACHERS. *Isaiah XIX. 20.*

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THE
HOMILIES
OF
S. JOHN CHRYSOSTOM
ARCHBISHOP OF CONSTANTINOPLE.

THE
HOMILIES
OF
S. JOHN CHRYSTOM
ARCHBISHOP OF CONSTANTINOPLE
ON THE
EPISTLES OF S. PAUL THE APOSTLE
TO
THE PHILIPPIANS, COLOSSIANS,
AND THESSALONIANS.

NEW EDITION REVISED.

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PREFACE.

THE present Volume completes the commentaries of S. Chrysostom on the shorter Epistles of S. Paul. It consists entirely of Homilies delivered at Constantinople, and one may perhaps remark some indications of a more matured and severer character than in earlier works. He refers several times to his responsibility as presiding in the Church, and sometimes threatens discipline as in that capacity, and from this it is that the date of the Homilies is chiefly to be gathered. The end of Hom. ix. on the Philippians, especially p. 113. is sufficient for those Homilies. The close of Hom. iii. on Colossians, pp. 221—3, is still more express for them. Hom. viii. on 1 Thessalonians, p. 425, and Hom. iv. on 2 Thessalonians, p. 501, 2, are to the like purpose.

Hom. viii. on 1 Thessalonians, seems also to be that which is referred to in Hom. iii. on Ep. to Philemon, Tr. p. 361. as it contains a promise to discuss at some future time the subject there taken up.

Phil. ii. 6. and Col. i. 15. &c. give rise to doctrinal discussions. The readiness in argument, which they suppose in hearers, is greater than one would expect. Hom. v. on Colossians goes farther into the system of typical interpretation than is usual with S. Chrysostom; though the system is in fact acknowledged by him frequently, as in the passage on marriage, which closes the Homilies on the Colossians, and which, though scarcely admissible in modern taste, is one of great value, and of a saintly purity. The close of Hom. iv. on Colossians is most instructive with regard to the use of the Historical Books of the Old Testament, and

Hom. ix. points out one great use of the Psalms, for moral impression, and at the same time draws the necessary distinction between that and the higher aim of Hymns. In these Homilies he is particularly severe on luxury and display, by his attacks on which he is known to have incurred the displeasure of the Empress Eudoxia, and much persecution from her.

A passage on the Holy Sacraments at the end of Hom. vi. on Colossians, one on Prayers for the departed in Hom. iii. on Philippians, and one in which he urges persons at enmity to immediate reconciliation, Hom. iv. on 1 Thessalonians, as well as that in Hom. iii. in Colossians, on unworthiness of Ministers, and several hints that occur about the order of Divine service, are well worthy of remark.

Savile's text, with some comparison of others, was used for the Homilies on the Philippians, and that of the new Paris Edition, with Savile always at hand, for the rest. Collations of one Ms. in British Museum, (Burney 48. here marked B.) were also in hand, but those of Mss. at Venice and Florence came too late for part of the work. The want of them is not however very material. The Bodleian Ms. referred to, as well as the Catena published by Dr. Cramer, contain only extracts. It is hoped that the Homilies on 2 Cor. will have the benefit of a well-adjusted text before the Translation is published, as they are preparing for publication by Mr. Field, whom the Editor has to thank for information on some particulars, as well as for the benefit of having his accurate edition of the Homilies on S. Matthew to refer to.

For the Translation of the Homilies on the Philippians, the Editors are indebted to the Rev. W. C. COTTON, M.A. of Ch. Ch. Chaplain to the Bishop of New Zealand; for that of the Homilies on the Colossians, to the Rev. J. ASHWORTH, M.A. Fellow of Brasenose College; and for the rest of the volume, to the Rev. JAMES TWED, M.A. of Corpus Christi College, Cambridge, the translator of the

Homilies on the Pastoral Epistles of S. Paul. The Index to the two former is by the Rev. F. Bowles, M.A. of Exeter College, and to the latter by the Editor, which is noticed in order that the reader may find the less difficulty from any difference in the heads under which similar matter may be placed, as the two were made simultaneously to save time.

A few points on which the Editor was not informed until the sheets were printed are noticed in the Addenda and Corrigenda.

C. M.

This volume, like that on the Galatians and Ephesians has been revised, where needed, by the Rev. H. Walford, M. A. one of the Masters at Haileybury. The latter part of the volume has needed less revision, in consequence of the untiring pains of the former Editor, the Rev. Charles Marriott, B.D. Fellow of Oriel College, who very laboriously and carefully used the collations which we were then collecting from different libraries of Europe for the revision of the Greek text.

E. B. P.

CHRIST CHURCH,
March, 1879.

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Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

HOMILY VII.

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Phil. ii. 5—11.

Let this mind be in you which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name : that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth : and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

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Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings : that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world ; holding forth the word of life ; that I may rejoice in the day of Christ.

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Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

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EPISTLE TO THE COLOSSIANS.

HOMILY I.

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HOMILY II.

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For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

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HOMILY VIII.

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Mortify your members which are upon the earth ; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry ; for which things' sake, the wrath of God cometh upon the children of disobedience ; in the which ye also walked sometime, when ye lived in them.

HOMILY IX.

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Let the word of Christ dwell in you richly in all wisdom ; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

HOMILY X.

Page 293.

Col. iii. 18—iv. 1.

Wives, submit yourselves unto your husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things : for this is well pleasing in the Lord. Fathers, provoke not your children, lest they be discouraged. Servants, obey in all things your masters according to the flesh ; not with eyeservice, as menpleasers ; but in singleness of heart, fearing God. And whatsoever ye do, do it heartily, as to the Lord, and not unto men ; Knowing that of the Lord ye shall receive the reward of the inheritance : for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done : and there is no respect of persons with God. Masters, give unto your servants that which is just and equal ; knowing that ye also have a Master in heaven.

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Epaphras, who is one of you, a servant of Christ, saluteth you, always striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

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HOMILY I.

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1 Thess. i. 1, 2, 3.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ: Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

b 2

HOMILY II.

Page 346.

1 Thess. i. 8, 9, 10.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.

HOMILY III.

Page 358.

1 Thess. ii. 9—12.

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory.

HOMILY IV.

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1 Thess. iii. 5—8.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord.

HOMILY V.

Page 386.

1 Thess. iv. 1, 2, 3.

Furthermore then we beseech you brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus Christ. For this is the will of God, even your sanctification.

HOMILY VI.

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1 Thess. iv. 9, 10.

But as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren and those in all Macedonia.

HOMILY VII.

Page 406.

1 Thess. iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

HOMILY VIII.

Page 414.

1 Thess. iv. 15—17.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

HOMILY IX.

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1 Thess. v. 1, 2.

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

HOMILY X.

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1 Thess. v. 12, 13.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. Be at peace with them.

HOMILY XI.

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1 Thess. v. 19—22.

Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good. Abstain from all appearance of evil.

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HOMILY II.

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2 Thess. i. 1, 2.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace be unto you, and peace, from God our Father and the Lord Jesus Christ.

HOMILY III.

Page 481.

2 Thess. i. 9, 10.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be glorified in His Saints, and to be admired in all them that believe.

HOMILY IV.

Page 491.

2 Thess. ii. 6—9.

And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord Jesus shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan.

HOMILY V.

Page 502.

2 Thess. iii. 3—5.

But the Lord is faithful, Who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patience of Christ.

HOMILIES

OF

S. JOHN CHRYSOSTOM

ARCHBISHOP OF CONSTANTINOPLE

ON

THE EPISTLE OF S. PAUL THE APOSTLE

TO THE

PHILIPPIANS.

INTRODUCTORY DISCOURSE.^a

THE Philippians are of a city in Macedonia, a city that is a colony, as Luke saith. Here that seller of purple was converted¹, a woman of uncommon piety and heedfulness.<sup>1 εν εστρα-
ψερ.</sup> Here the ruler of the synagogue^b believed. Here was Paul scourged with Silas. Here the magistrates requested them to depart, and were afraid of them, and the preaching had an illustrious commencement. And he bears them many high testimonies himself, calling them his own crown, and saying they had suffered much. For, *to you*, he saith, Phil. i. *it was granted of God², not only to believe in Him, but also^{29.} to suffer for His sake.* But when he wrote to them, it ^{2 E. V.} happened that he was in bonds. Therefore he says, *so^{30.} that my bonds in Christ are manifest in all the prætorium,* <sup>In the
behalf of
Christ.</sup> calling the palace of Nero the prætorium. But he was bound and let go again^c; and this he shews by saying to Timothy, *At my first answer no man stood by me, but all² Tim.* ^{iv. 16.}

[^a Mr. Field makes this 'Introductory discourse' to be Homily i., in agreement with all the MSS. but one: and keeps a double numbering all through, what is Homily i. according to the usual notation, being in his Edition Hom. ii. (vulgo i.) and so on. It has not been thought necessary to follow him in this.]

[^b A slip of memory on S. Chrysostom's part, confusing Corinth, where Crispus the ruler of the Synagogue was convert-

ed, with Philippi where the jailer was.]

^c His statement amounts to this, that the present Epistle was written in S. Paul's first imprisonment, when Timothy was with him, for that the second to Timothy was written in a second imprisonment, from which he was only released by martyrdom. The first answer belongs to the second imprisonment. Between the two, it is probable that he visited the Philippians, according to his intention.

2 Proof that S. Paul wrote in his first imprisonment.

- INTROD.** *forsook me : may it not be laid to their charge, notwithstanding the Lord stood by me, and strengthened me.* He is speaking then of the bonds in which he was before that defence. For that Timothy was not present then, is evident : for *at my first answer*, he says, *no man stood by me :* and this, by writing so, he was making known to him. He would not then, had he already known it, have written thus to him. But when he wrote this Epistle, Timothy was with him. And he shews it by what he says ; *but I trust in the Lord Jesus to send Timothy shortly unto you.* And again, *him I hope to send presently, so soon as I shall see how it will go with me.* For he was loosed from his bonds, and again bound after he had been to them. But
- Phil. ii. 19, 23.** *where he saith, and I am offered for the sacrifice and service of your faith,* it is not as though this were now come to pass, but as much as to say, ‘and whenever this takes place I am glad,’ raising them from their dejection at his bonds. For that he was not about to die at that time, is plain from
- Ib. ii. 24.** *what he saith, But I hope in the Lord that I myself shall*
- i. 25.** *come shortly unto you.* And again, *And having this confidence, I know that I shall abide and continue with you all.*
- But the Philippians had sent to him Epaphroditus, to carry him money, and to know the things concerning him ; for they were very devoted to him. For that they sent,
- Ib. iv. 18.** *hear himself saying, I have all, and abound ; I am full, having received of Epaphroditus the things sent from you.* At the same time they sent to know this. For that they sent also to know this, he shews at once in the beginning
- Ib. i. 12.** *of the Epistle, writing of his own matters and saying, But I would ye should understand that the things which happened unto me have fallen out rather unto the furtherance*
- Ib. ii. 19.** *of the Gospel.* And again, *I hope to send Timothy shortly unto you, that I also may be of good comfort, when I know your state.* This, *that I also*, is as if he meant, ‘as you for full assurance sent to know the things concerning me, so *I also*, that I may be of good comfort, when I know the things concerning you.’ Since then they had also been a long time without sending, (for this he proves by saying,
- Ib. iv. 10.** *Now at the last your care for me hath flourished again,)* and then they heard that he was in bonds, (for if they heard

Matter of the Epistle. Character of the Philippians. 3

about Epaphroditus, that he was sick, he being no such INTROD.
 very remarkable person as Paul was, much more would Phil. ii.
 they have heard about Paul: and it was reasonable that 26.
 they should be alarmed about him,) therefore in the opening of the Epistle he offers them much consolation about his bonds, shewing that they should not merely not be alarmed but even rejoice. Then he also gives them counsel about unanimity and humility, teaching them that this was their greatest safety, and that so they could easily overcome their enemies. For it is not being in bonds that is painful to your teachers, but their disciples not being of one mind. For the former brings even furtherance to the Gospel, but the latter distracts.

So then after admonishing them to be of one mind, and shewing that unanimity comes of humility, and then inveighing against those Jews who were every where corrupting the doctrine under a shew of Christianity, calling them *dogs*, and *evil workers*, and giving admonition to keep away Ib. iii. 2.
 from them, and teaching to whom it is right to attend, and discoursing at length on moral points, and bringing them to order, and recalling them to themselves, by saying, *The Lord is at hand*, he makes mention also, with his usual wisdom, of what had been sent, and then offers them abundant consolation. But he appears in writing ever to do them special honour, and never in any place uses any reproof, which is a proof of their virtue, in that they gave no occasion to their teacher, and that he wrote to them not in the way of rebuke, but throughout in the way of encouragement. And as I said at first, this city shewed great readiness for the faith; inasmuch as the very jailer, (and you know it is a business full of all wickedness,) did at once, upon one miracle, both run to them, and receive Baptism with all his house. For the miracle that took place he saw alone, but the gain he reaped not alone, but jointly with his wife and his whole household. Nay, even the magistrates who scourged him seem to have done this rather from sudden impulse than from wickedness, both from their sending at once to let him go, and from their being afterwards afraid. And he bears testimony to them not only in regard of faith, or of trials, but also of well- Ib. iv. 5.

INTROD. doing, where he says, *In the beginning of the Gospel, ye sent once and again unto my necessity*, when no one else did so; **Phil. iv. 15, 16.** for he says, *no Church communicated with me as concerning giving and receiving, but ye only*; and that their intermission had been rather from want of opportunity than from choice, saying, *Not that ye cared not for me, but ye lacked opportunity.*

(3) Let us too then, knowing these things, and having so many patterns, and his great affection for them; for that he loved them greatly appears in his saying, *For I have no man like minded, who will naturally care for your state*; **ib. ii. 20.** and again, *Because I have you in my heart, and in my bonds*; **ib. i. 7.** let us too, I say, knowing these things, shew ourselves worthy of such examples, by being ready to suffer for Christ. But now the persecution is no more. Well then, if there is nothing else, let us imitate their earnestness in well-doing, and not think, if we have given once or twice, that we have fulfilled all. For we must do this through our whole life. For it is not once that we have to please God, but constantly. For the racer, if, after running ten rounds of the long course, he omit the remaining round, has lost all; and we, if we begin good works, and afterward faint, have lost all, and spoiled all. Listen to that profitable admonition that saith, *Let not mercy^d and truth forsake thee.* **Prov. iii. 3.** He saith not do so once, nor the second time, nor the third, nor the tenth, nor the hundredth, but always; *never*, saith he, *let them forsake thee.* And he did not say, *Do not thou forsake them*, but, *Let them not forsake thee*, shewing that we are in need of them and not they of us; and teaching us that we ought to make every effort to keep them with us. *Bind them*, saith he, *about thy neck.* For as the children of the wealthy have an ornament of gold about their neck, and never put it off, because it exhibits a token of their high birth, so should we too wear mercy ever about us, shewing that we are children of the Merciful One, *Who maketh the sun to rise upon the evil and the good.* **S. Matt. v. 45.** 'But the unbelievers,' you say, 'believe not.' I say then, hereby shall they believe, if we do these works. For if they

^d The same word is here used for 'mercy' and 'alms.'

see that we take pity on all, and are enrolled under Him INTROD. for our Teacher, they will know that it is in imitation of Him that we do so. *Mercy*, he says, *and true faith* *. He well said *true*. Let it not be of rapine or fraud, for this were not *faith*; this were not truth. For he that plundereth must lie and forswear himself. So do not thou, saith he, but have faith with thy mercy.

Let us put on this ornament. Let us make a golden chain for our neck, of mercy I mean, as long as we are here. For if this age[†] pass, we can use it no longer. And why? THERE there are no poor, THERE there are no riches, no more want THERE. While we are children, let us not rob ourselves of this ornament. For as with children, when they come to be men, these are stripped off them, and they are advanced to another dress; so too is it with us. There will be no more mercy by money There, but another far nobler[‡]. Let us not then deprive ourselves of this! Let us make our soul appear beautiful! Great are alms, beautiful, and honourable, great is that gift, but rather great is goodness. If we learn to despise riches, we shall learn other things besides. For behold how many good things spring from hence! He that giveth alms as he ought to give, learns to despise wealth. He that learns to despise wealth has cut up the root of evil. So that he does not do good so much as receive it, not merely in that there is a recompense due and a requital for his alms, but also in that his soul becomes philosophic, and elevated, and rich. He that gives alms is being trained not to admire riches or gold. And this lesson once fixed in his mind, he has gotten a great step toward mounting to Heaven, and has cut away ten thousand occasions of strife, and contention, and envy, and dejection. For ye know, yes, ye know, that all things are done for riches, and unnumbered wars are made for riches. But he that has learned to despise them, has placed himself in quietness. He no longer fears loss; for this hath alms taught him. He no longer desires what is his neighbour's; for how

* The LXX. have *faith*, probably in the sense of *truth*, which Aquila has, and the Hebrew requires; *true* is added by S. Chrys. to mark this.

[†] *ἡλικία*, which carries on the simile.

[‡] He probably refers to the benefits conferred by the Saints on those on earth.

INTROD. should he, that parts with and gives away his own? He no longer envies the rich man; for how should he, that chooses to become poor? He clears the eye of his soul. This is his state here. But hereafter it is not to be told what blessings he shall win. He shall not abide without with the foolish virgins, but shall enter in with those that were wise, together with the Bridegroom, having his lamps bright. And though they have endured hardship in virginity, he that hath not so much as tasted these hardships shall be better than they. Such is the power of Mercy. She brings in her nurslings with much boldness. For she is known to the porters in Heaven, that keep the gates of the Bride-Chamber, and not known only, but revered; and those whom she knows to have honoured her, she will bring in with great boldness, and none will gainsay, but all make room. For if she brought God down to earth and prevailed with him to become Man, much more shall she be able to raise a man to Heaven; for great is her might. If it was^h from mercy and lovingkindness that God became Man, and induced Himself to become a servant, much rather will she bring her servants into His own house. Her then let us love, on her let us set our affection, not one day, nor two, but all our life long, that she may acknowledge us. If she acknowledge us, the Lord will acknowledge us too. If she disown us, the Lord too will disown us, and will say, *I know you not*. But may it never be ours to hear such a voice, but that happy one instead, *Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world*. Which may we all obtain, in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost, be glory now and for ever, and world without end. Amen.

**S. Matt.
xxv. 34.**

^h Such a repetition is common with S. Chrysostom, sometimes perhaps from his own excitement. Here it seems rather meant to temper the warmth of his eloquence, and fix a sober thought.

HOMILY I.

PHIL. i. 1, 2.

Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, fellow-Bishops and Deacons: Grace be unto you and peace, from God our Father, and from the Lord Jesus Christ.*

HERE, as writing to those of equal honour, he does not set down his rank of Teacher, but another, and that a great one. And what is that? He calls himself a *servant*, and not an Apostle. For great truly is this rank too, and the sum of all good things, to be a servant of Christ, and not merely to be called so. *The servant of Christ*, he truly is free from sin, and being a genuine servant, is not a servant to any other, since so he would not be Christ's servant, but by halves. And in writing to the Romans again, he says, *Paul, a servant of Jesus Christ*. But writing to the Rom. i. Corinthians and to Timothy he calls himself an *Apostle*.^{1.} On what account then does he do this? Not because they were superior to Timothy. Far from it. But rather he is honouring them, and shewing them attention, beyond all others to whom he wrote. For he bears witness to great virtue in them. For in those cases indeed he was about to order many things, and therefore assumed his rank as an Apostle. But here he gives them no injunctions but such as they could apprehend of themselves.

To the saints in Christ Jesus which are at Philippi. Since it was likely that the Jews too would call themselves

* E. V. with the Bishops, reading the preposition separately.

8 *Bishops sometimes called Presbyters and Deacons.*

Hom. 1. *saints* from the first oracle, when they were called a *holy*
Ex. xix. *and peculiar people*; for this reason he added, *to the saints*
6. Deut. *in Christ Jesus*. For these alone are holy, and those hence-
vii. 6. &c. forward common. *To the fellow-Bishops and Deacons.*
 What is this? were there several Bishops of one city? Certainly not; but he called the Presbyters so. For then they still interchanged the titles, and the Bishop was called a Deacon^b. For this cause in writing to Timothy, he said, *Fulfil thy ministry*¹, when he was a Bishop. For that he was a Bishop appears by his saying to him, *Lay hands suddenly on no man*. And again, *Which was given thee with the laying on of the hands of the Presbytery*. Yet Presbyters would not have laid hands on a Bishop. And again, in writing to Titus, he says, *For this cause I left thee in Crete, that thou shouldest ordain elders*^c *in every city, as I had appointed thee; if any be blameless the husband of one wife*; which he says of the Bishop^d. And after saying this, he adds immediately, *For a Bishop must be blameless, as the steward of God, not self willed*. So then, as I said, both the Presbyters were of old called Bishops and Deacons of Christ, and the Bishops Presbyters; and hence even now many Bishops write, 'To my fellow-Presbyter,' and, 'To my fellow-Deacon.' But otherwise the specific name is distinctly appropriated to each, the Bishop and the Priest. *To the fellow-Bishops*, he says, *and Deacons*.

¹ *διακονία*.
 1 Tim.
 v. 22.
 ib. iv. 14.

Tit. i.
 5, 6.

ib. 7.

Ver. 2. *Grace be with you, and peace, from God our Father, and the Lord Jesus Christ.*

But how is it that though he no where else writes to the Clergy, neither in Rome, nor in Corinth, nor in Ephesus, but in general, to *all the saints*, or *believers*, or *beloved*, yet here he writes to the Clergy? It was because they sent, and bare fruit, and were those who dispatched Epaphroditus to him.

Ver. 3. *I thank my God*, he says, *upon every remembrance of you*.

Heb. xiii. He said in another of his writings, *Obey them that have*
17. *the rule over you, and submit yourselves: for they watch*

^b *Διακονος*, usually in E. V. *Minister* when thus used.

^c Gr. Presbyters.

^d See 1 Tim. iii. 2. but his reason for taking it thus is rather that *κατὰ πᾶν* seems to imply one for each city.

for your souls, as they that must give account, that they ^{PHIL. i.} may do it with joy, and not with grief. If then the grief ^{4, 5.} be for the wickedness of the disciples, the doing it with joy would be for their advancement. As often, he means, as I remember you, I glorify God. But this he does from his being conscious of many good things in them. I both give glory, he says, and pray. I do not cease because ye have attained unto virtue, but I continue praying for you. *I thank my God, he says, upon every remembrance of you.*

Ver. 4. *Always in every prayer of mine for you all making request with joy.*

Always°, not only while I am praying. *With joy.* For it is possible to do this with grief too, as when he says elsewhere, *For out of much affliction and anguish of heart* ^{2 Cor. ii.} *I wrote unto you with many tears.* ^{4.}

Ver. 5. *For your fellowship in the Gospel from the first day even until now.*

A great matter he here witnesseth of them, yea very great, and what one would have witnessed of Apostles and Evangelists. Ye do not, because ye were entrusted with one city, he saith, care for that only, but ye do your best to be sharers of my labours, being every where at hand, and working with me, and taking part with me in preaching the Gospel. It is not once, or the second, or third time, but always, from the time ye believed until now, ye have assumed the readiness of Apostles. Behold how those indeed that were in Rome turned away from him[†]; (for hear how he says, *This thou knowest, that all they which are in Asia be turned away from me*: and again, *Demas hath forsaken me*: and, *at my first answer no man stood with me*:) ^{2 Tim. i.} ^{15.} ^{Ib. iv. 10,} ^{16.} but these, although absent, took part in his tribulations, both sending men to him, and ministering to him according to their ability, and leaving nothing undone. Not now only, he says, but always, in every way assisting me. So then this is *fellowship in the Gospel*. For when one preacheth, and thou waitest on the preacher, thou sharest his crowns. Since even in the contests that are without, the crown is not only for him that striveth, but for the trainer,

* The stop might be after 'always,' but that is harsh.

† This was at a later period. But the comparison is in general terms.

HOM. 1. and the attendant, and all that help to prepare the combatant. For they that strengthen him, and recover him, may fairly share in his victory. And in wars too, not only he that wins the prize of valour, but all they too that aid him, may fairly claim a share in the trophies, and partake of the glory, as having shared in his conflict by their attendance on him. For it availeth not a little to wait on saints, but very much, for it makes us partakers of the rewards that are laid up for them. Thus suppose some one hath given up great possessions for God, is entirely dedicated to God, practises great virtue, and even to words and thoughts and everything observes extreme strictness. It is open to thee too, even without shewing such strictness, to have a share in the rewards that are laid up for him for these things. How? If thou aid him both in word and deed, if thou encourage him both by supplying his needs, and by doing him every possible service. For thou wilt be making that rough path smoother. So then if ye admire those in the deserts that have adopted an angelic life, those in the Churches that practise the same virtues with them; if ye admire, and are grieved that ye are far behind them; ye may, in another way, partake with them, by waiting on them, and aiding them. For indeed this too is of God's lovingkindness, to bring those that are less zealous^s, and are not able to undertake the hard and rugged and strict life, to bring, I say, even those, by another way into the same order with the others. And this Paul means by *fellowship*. They give a share to us, he means, **ROM. xv. 27.** in carnal things, and we give a share to them in spiritual things. For if God for little and worthless things granteth the kingdom, His servants too, for little and material things, give a share in spiritual things: or rather it is He that giveth both the one and the other by means of them. Canst thou not fast, nor live a solitary life, nor lie on the ground, nor watch all night? Yet mayest thou gain the reward of all these things, if thou go about the matter another way, by attending on him that laboureth in them, and refreshing and encouraging him constantly,

^s ἡδυνημένους. The words, 'are not able' seem to shew that this is here used of natural character.

God's inworking forbids pride, but implies our good will. 11

and lightening the pains of these works. He stands fighting and taking blows. Do thou wait on him when he returns from the combat, receive him with outstretched arms, wipe off the sweat, and refresh him; comfort, soothe, restore his weary soul. If we minister to the saints with such readiness, we shall be sharers in their rewards. This Christ also tells us. *Make yourselves friends of the mammon of unrighteousness, that they may receive you into their eternal habitations.* Seest thou that they are become partakers? *From the first day even until now.* And I rejoice not only for what is passed, but also for the future; for from the past I guess that too.

PHIL. I. 6.

S. Luke xvi. 9.
See S. Clem. Al. Quis Dives, § 13, and 31 seqq.

Ver. 6. *Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ.*

See how he also teaches them to be unassuming. For (3) since he had witnessed a great thing of them, that they may not feel as men are apt to do, he presently teaches them to refer both the past and the future to Christ. How? By saying, not, 'Being confident that as ye have begun so ye will finish,' but what? *He which hath begun a good work in you will perform it.* He did not rob them of the achievement (for he said, *I rejoice for your fellowship*, clearly as if making it their act,) nor did he call their good deeds solely their own, but primarily God's. *For I am confident, saith he, that He which hath begun a good work in you will perform it until the day of Jesus Christ.* That is, God will. And it is not only about yourselves, he implies, but about those descending from you that I feel thus. And indeed it is no small praise, that God should work in one. For if He is *no respecter of persons*, as indeed He is none, but is looking to our purpose^b when he aids us in good deeds, it is evident that we are agents in drawing Him to us; so that even in this view he did not rob them of their praise. Since if His inworking were indiscriminate, there were nothing to hinder but that even Heathens and all men might have Him working in them, that is, if He moved us

Acts x. 34.

^b So he explains Rom. viii. 28. where *His* is not in the Greek, though rightly (as it seems) understood by S. Augustine and others. See on Rom. Hom. xv. p. 264, note c, and p. 292, note o, O. T.

HOM. 1. like logs and stones, and required not our part. So that in saying ‘God will perform it,’ this again is made their praise, who have drawn to them the grace of God, to aid them in going beyond human nature. And in another way again it is a praise, as that ‘such are your good deeds that they cannot be of man, but require the help of God.’ But if God will perform, then neither shall there be much labour, but it is right to be of good courage for that they shall easily accomplish all, as being assisted by Him.

Ver. 7. Even as it is meet for me to think this of you all, because I have you in my heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye are all partakers of my grace.

Greatly still does he shew his affection, in that he had them in his heart, and even when bound in the prison, remembered the Philippians. And this is not a little to the praise of these men, since it is not of prejudice that this Saint conceived his love, but of judgment, and right reasons. So that to be loved of Paul so earnestly is a proof of one’s being something great and admirable. *And in the defence*¹, he says, *and confirmation of the Gospel.* And what wonder if he retained them when in prison, since not even at the moment of going before the tribunal to make my defence, he says, did ye slip from my memory? For so mighty a thing is spiritual love, that it gives way to no reason, but ever keeps hold of the soul of him who loves, and allows no trouble or pain to overcome that soul. For as in the case of the Babylonian furnace, when so vast a flame was raised, it was a dew to those blessed Children, so too does friendship occupying the heart² of one who loves and pleases God, shake off every flame, and produce a marvellous dew.

¹ ἀπολογία.

² Or, the friendship of one who loves &c.

And in the confirmation of the Gospel, he says. So then his bonds were a confirmation of the Gospel, and a defence. Certainly. How so? If he had shunned bonds, he would have been thought a deceiver; but now by enduring every thing, both bonds and affliction, he shews that he suffers this for no human reason, but for God, Who rewards. For no one would have chosen to die, or to incur such great risks, no one would have welcomed coming into col-

lision with such an emperor as Nero I mean, unless he had PHIL. i. 7. looked to another far greater King. So then a *confirmation of the Gospel* were his bonds. See how he more than succeeded in turning all things to their opposite. For what they supposed to be a weakness and a detraction, that he calls a confirmation; and had this not taken place there had been a weakness. Then he shews that his love was not of prejudice, but of judgement. Why? I have you (in my heart), he says, in my bonds, and in my defence, because of your being *partakers of my grace*. What is this? Was this the *grace* of the Apostle, to be bound, to be driven about, to suffer ten thousand evils? Yes. For He says, *My grace is sufficient for thee, for My strength is made perfect in weakness*. 2 Cor. xii. 9. Wherefore, saith he, *I take pleasure in infirmities, in reproaches*. Since then I see you in your actions giving proof of your virtue, and being partakers of this grace, and that with readiness, I reasonably suppose thus much. For I that have had trial of you, and more than any have known you, and your good deeds, how that even when so distant from us, ye strive not to be wanting to us in our trials for the Gospel's sake, and to take no less share than myself, who am engaged in the combat, far off as ye are, am doing but justice in witnessing to these things.

And why did he not say, *partakers*, but *partakers with me*? I myself too, he means, share with another, that I may be a *fellow partaker*^k, of the Gospel; that is, that I may share in the good things laid up for the Gospel^l. And the wonder indeed is, that they were all so minded, for he says, *ye all are fellow-partakers of my grace*. From these beginnings then I am confident that such ye will be even to the end. For it cannot be that so bright a commencement should be quenched and fail, but it points to great results.

Since then it is possible also in other ways^m to partake (4)
MORAL.

^l Or *fellow-partakers*, *συγκοινωνοὺς*, see marginal version.

^k al. a *partaker*. He seems to mean, 'I allow a share,' which agrees well with Phil. iv. 17.

^l The word may be here used, as often, for the *preaching* of the Gospel.

^m *ἐτέροις*, in other ways than by actually undergoing the trials; but Sa-vile conjectures *ἐτέροις*, 'with others.'

HOM. 1. of grace, and of trials, and of tribulations, let us, I beseech you, be partakers. How many of you who stand here, yea, rather all, would fain share with Paul in the good things to come! Well, it is in your power if ye are willing, on behalf of those who have succeeded to his ministry, when they suffer any hardship for Christ's sake, to take their part and succour them. Hast thou seen thy brother in trial? Hold out a hand! Hast thou seen thy teacher in conflict? Stand by him! But, says one, there is no one like Paul! Now for disdain! now for criticism! So there is no one like Paul? Well I grant it. But, *He that receiveth*, **S. Matt. x. 41.** saith He, *a prophet in the name of a prophet, shall receive a prophet's reward.* For was it for this that these were honoured, that they co-operated with Paul? Not for this, but because they took part with one who had undertaken to preach the Gospel. Paul was honourable for this, that he suffered these things for Christ.

There is indeed no one like Paul, no, nor even a little approaching to that blessed one. But the preaching is the same as it was then.

And not only in his bonds did they communicate with him, but also from the beginning. For hear him saying, **Phil. iv. 15.** *Now ye Philippians know also that in the beginning of the Gospel no Church communicated with me as concerning giving and receiving, but ye only.* And without trials, besides, a teacher has much labour, watching, toiling in the word, teaching, complaints, accusations, imputations, envyings. Is this a little matter, to bear ten thousand tongues, when one might have but one's own cares? Alas! what shall I do? for I am in a strait between two things. I long to urge you on and encourage you to the alliance and succour of the saints of God; but I fear lest some one should suspect another thing, that I say this not for your sakes, but for theirs. But know that it is not for their sakes I say these things, but for your own. And if ye are willing to attend, I convince you by my very words; the gain is not the same for you as for them. For ye, if ye give, will give those things from which, willing or unwilling, ye must soon after part, and give place to others; but what thou receivest is great and far more abundant. Or, are ye not

so minded, that in giving ye will receive? For if ye are PHIL. i. 7. not so minded I do not even wish you to give. So far am I from making a speech for them! Except one have first so disposed himself, as receiving rather than giving, as gaining ten thousand fold, as benefited rather than a benefactor, let him not give; if as one granting a favour to the receiver, let him not give. For this is not so much my care, that the saints may be supported. For if thou give not, another will give. So that what I want is this, that you may have relief¹ from your own sins. But he that¹ παρὰ μὲν θλῆν. gives not so, will have no relief. For it is not giving that is doing alms, but the doing it with readiness, the rejoicing, the feeling grateful to him that receives. For *not grudgingly*, saith he, *or of necessity: for God loveth a cheerful*² 2 Cor. ix. *giver*. Except then one so give, let him not give: for that is loss, not alms. If then ye know that ye will gain, not they, know that your gain becomes greaterⁿ. For as for them, the body is fed, but your soul is approved; for them, not one of their sins is forgiven when they receive, but for you, the more part of your offences is removed. Let us then share with them in their toils in order that we may share also in their great prizes. When men adopt princes², 2 βασι- λείας. they do not think they give more than they receive. Adopt thou Christ, and thou shalt have great security. Wilt thou also share with Paul? Why do I say Paul, when it is Christ that receiveth?

But that ye may know that all that I say and do, is for your sakes, and not of care for the comfort of others, if there is any of the rulers of the Church that lives in abundance, and wants nothing, though he be a saint, give not, but prefer to him one that is in want, though he be not so admirable. And wherefore? Because Christ too so will-eth, as when He saith, *If thou make a supper or a dinner*, S. Luke xiv. 12. *call not thy friends, neither thy kinsmen, but the maimed, the lame, the blind, that cannot recompense thee*. For it is not indiscriminately that one should pay such attentions, but to the hungry, but to the thirsty, but to those who need clothing, but to strangers, but to those who of rich

ⁿ i. e. than if ye did not acknowledge this.

HOM. 1. are become poor. For He said not simply, 'I was fed,'
S. Matt. xxv. 35. but, 'I was an hungered,' *for ye saw Me an hungered*, He says, *and fed Me*. Twofold is the claim. For if he that is simply hungry should be fed, much more when he is a saint too that is hungry. If then he is a saint, but not in need, give not; for this were not gain. For neither did Christ enjoin it; or rather neither is he a saint^o, that is in abundance and yet receiveth. Seest thou that it is not for filthy lucre that these things have been said to you, but for your profit? Feed the hungry, that thou mayest not feed the fire of hell. He, eating of what is thine, sanctifies also what remains. Think how the widow maintained Elias: and she did not so much feed as was fed: she did not so much give as receive. This also now takes place, and in a much greater matter. For it is not a *barrel of meal*, nor a *cruse of oil*, but what? *An hundred fold, and eternal life* is the recompense for such; thou becomest the mercy of God, the spiritual food, a pure leaven. She was a widow, famine pressed, and none of these things hindered her. Children too she had, and not even so was she withheld. This woman became equal to her that cast in the two mites. She said not to herself, 'What shall I receive from this man? He stands in need of me. If he had any power he had not hungered, he had broken the drought, he had not been subject to like sufferings. Perchance he too offends God.' None of these things did she think of. Seest thou how great a good it is to do well with simplicity, and not to be over curious about the persons benefited? If she had chosen to be curious, she would have doubted; she would not have believed. So too Abraham, if he had chosen to be curious, would not have received angels. For it cannot, indeed it cannot be, that one who is exceeding nice in these matters, should ever gain his end. No: such an one usually lights on impostors; and how that is, I will tell you. The pious man is not desirous to appear pious, and does not clothe himself in show, and is likely to be rejected; but the impostor, as he makes a business of it, puts on a deal of piety, that is hard to see through, so that

see Hom. 11 fn. on Hebrews p. 149 O. T.

^o There is a MS. discourse of S. Macarius on the danger of monastic life in a town, from the multitude of presents.

while he who does good even to those who seem not pious PHIL. 1.
 will fall in with those who are so, he who seeks out those 7.
 who are thought to be pious, will often fall in with those
 who are not so. Wherefore, I beseech you, let us do all
 things in singleness of heart. For let us even suppose that
 he is an impostor that comes; you are not bidden to be
 curious about this. For, *Give* saith He, *to every one that* S. Luke
asketh thee; and, *Forbear not to redeem him that is to be* vi. 30.
slain. Yet most of those that are slain undergo this for Prov.
 some evil they are convicted of; still he saith, *Spare not*. xxiv. 11
 For in this shall we be like God, thus shall we be admired, LXX.
 and shall obtain those immortal blessings, which may we Ib.
 all be counted worthy of, through the grace and loving- comp. on
 kindness of Jesus Christ our Lord, with Whom &c. Hebrews
 10 fin. p. 136 O.T.

HOMILY II.

PHIL. i. 8—11.

For God is my record, how greatly I long after you all in the bowels of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.

HE calls not God to witness as though he should be doubted, but does this from his great affection, and his exceeding persuasion and confidence; for after saying that they communicated with him, he adds this also, *in the bowels of Christ*, lest they should think that his longing for them was for this cause, and not simply for their own sake. And what mean these words? They stand for “according to Christ.” Because ye are believers, because ye love Him, because of his love toward ¹ Christ. He does not say “love,” but uses a still warmer expression, *the bowels of Christ*, as though I had become a father to you through the relationship which is in Christ. For this imparts to us bowels of affection warm and glowing. For He gives such bowels to His true servants. “In these bowels,” saith he, “I love you,” as though one should say, “with no natural bowels, but with more ardent ones, namely, those of Christ.” *How greatly I long after you all.* I long after all, since ye are all of this nature; I am unable in words to represent to you how I long after you: it is impossible to utter. Wherefore I leave it to God, Whose range is in the heart, to know this. Now had he been flattering them, he would not have called God to witness, for this cannot be done without peril.

Ver. 9. *And this, saith he, I pray, that your love may*

¹ or ‘according to.’

abound more and more. For this is a good of which there is no satiety¹; for see; though thus loved he desired to be loved still more of them, for he who loves the object of his love will stay at no point of love, for there is no measure of so noble a thing; Paul desires that the debt of love should always be owing, *Owe no man any thing*, he says, *but to love one another.* The measure of love is, to stop no where; *that your love*, says he, *may abound yet more and more.* Consider the earnestness of his language: *yet more and more*, he says. *That it may abound in knowledge and in all judgment.* He does not extol friendship merely, nor love merely, but such as comes of knowledge; that is, not that ye should apply the same love to all: for this comes not of love, but from want of feeling. What means he by *in knowledge*? He means, with judgment, with reason, with discrimination. There are who love without reason, simply and any how, so that it cannot be that such friendships are strong. He says *in knowledge and all judgment, that ye may approve things that are excellent*², that is, those things which are profitable³. This I say not for my own sake, he says, but for yours, for there is danger lest any one be spoiled by the love of heretics; all this he hints at. And see how he brings it in. Not for my own sake, says he, do I speak thus, but that ye may be sincere, that is, that ye receive no spurious doctrine under the pretence of love. How then says he, *As much as lieth in you, live peaceably with all men? Live peaceably*, he says: love not so as to be harmed by that friendship. *For if thy right eye offend thee, pluck it out, and cast it from thee.* That ye may be sincere, that is, before God, and without offence, that is, before men. For many men are often hurt by their friendships. For even though it hurts thee not, still another may stumble thereat. *Unto the day of Christ*; i. e. that ye may then be found pure, having given cause of offence to none.

PHIL. I.
9.11.
ἀκρε-
στον.

Rom.
xiii. 8.

ἡ διαφέ-
ροντα.
συμφέ-
ροντα.

Ib. xii.
18.

S. Matt.
v. 29.

Ver. 11. *Being filled with the fruits of righteousness which are by Jesus Christ unto the praise and glory of God*; i. e. holding, together with true doctrine, an upright life: and not merely upright, but *filled with the fruits of righteousness.* For there is indeed a righteousness not according to

ROM. 2. Christ, as, for example, a simply moral¹ life. *Which are by Jesus Christ to the glory and praise of God.* Seest thou^a that I speak not of my own glory, but that of God; (and oftentimes he calls mercy righteousness;) let not your love, he says, indirectly injure you, by hindering your perception of things profitable, and take heed lest you fall through your love to any one. I would indeed that your love should be increased, but not so that ye should be injured by it. And I would not that it should be simply of prejudice, but upon proof whether I speak well or no. He says not that ye may take up my opinion, but that ye may *prove*. He does not say outright, join not yourself to this or that man, but, I would that your love should have respect to what is profitable, not that ye should be void of understanding. For it is a foolish thing if ye work righteousness not for Christ's sake nor through Him. Mark the words *through Him*. Does he then use God as a mere assistant? Away with the thought. Not that I may receive praise, he means, but that God may be glorified.

- (2) Ver. 12, 13. *But I would ye should understand, brethren, that the things which have happened unto me, have fallen out rather unto the furtherance of the Gospel, so that my bonds in Christ are made manifest in all the prætorium, and in all other places.*

It was likely they would grieve when they heard he was in bonds, and imagine that the preaching was being hindered. What then? He straightway destroys their suspicion. And this shews his affection too, that he declares what had befallen him to them, regarding them as anxious about him. What say you? you are in bonds, you are hindered, and how then does the Gospel advance? He answers, *so that my bonds in Christ are made manifest in in all the prætorium*. And this thing not only did not silence the rest, nor affright them, but contrariwise rather encouraged them. If then they, who were near the dangers, were not only nothing hurt, but received greater confidence, much more should you. For had he when in bonds taken it hardly, and held his peace, it were probable that they

^a This is still in the person of S. Paul. Of this use of the word Righteousness, see on Rom. iii. 22. p. 94 O.T.

would have been affected in like sort. But as he spoke PHIL. I. 14, 15. more boldly when in bonds, he gave them more confidence than if he had not been bound. And how did his bonds *turn to the furtherance of the Gospel*? So God in His dispensation ordered, he means, that my bonds were not hid, or the bonds which were *in Christ*, which were *for Christ, in the whole prætorium*, (for up to that time they so called the palace ^b,) and in the whole city.

Ver. 14. *And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.*

He shews indeed that they were of good courage even before, and spoke with boldness, but much more now. If others then, says he, are of good courage through my bonds, much more am I. If I am the cause of confidence to others, much more to myself. *And the more part of the brethren in the Lord.* As it was a great thing to say, My bonds give confidence to them, he therefore adds beforehand, *in the Lord*. Do you see how, when he sees himself constrained to speak great things, he departs not from moderation? *are much more bold*, he says, *to speak the word without fear*; the words "much more" shew that they had already begun.

Ver. 15. *Some indeed preach Christ even of envy and strife, and some also of good will.*

What this means is worth enquiry. Since Paul was under restraint, many of the unbelievers, willing to stir up into violence the persecution from the Emperor, themselves also preached Christ, in order that the Emperor's wrath might be increased at the spread of the Gospel, and all his anger might fall on the head of Paul. From my bonds then two lines of action have sprung. One party took great courage thereat; the other, from hope to work my destruction, set themselves to preach Christ. *Some indeed through envy*, that is, envying my reputation and constancy, and from desire of my destruction, and the spirit of strife, work with me; or that they themselves may be esteemed, and thinking that they will draw to themselves somewhat of

^b τὰ βασίλεια. This is the eastern and despotic name, the other was a remnant of the Republic.

HOM. 2. my glory. *And some also of goodwill, that is, without hypocrisy, with all earnestness.*

Ver. 16. *The one preach Christ of contention, not purely.*

That is, not sincerely, nor from regard to the matter itself; but why? *supposing to add affliction to my bonds.* For as they think that I shall thus fall into greater peril, they add affliction to affliction. O cruelty! O devilish instigation! They saw him in bonds, and cast into prison, and still they envied him. They would increase his calamities, and render him subject to greater anger: well said he, *supposing*, for it did not so turn out. They thought indeed to grieve me by this; but I rejoiced that the Gospel was furthered.

Ver. 17. *But the other of love, knowing that I am set for the defence of the Gospel.*

What means, *that I am set for the defence of the Gospel?* He means, helping me to prepare the account which I must give to God, and assisting me. What is the meaning of *for the defence?*

I was appointed to preach, I have to give account, and answer for the work to which I was appointed; they help with me, that my answer may be easy; for if there be found many who have been instructed and have believed, my answer will be easy. So it is possible to do good work, from a motive which is not good: and not only is there no reward in store for such an action, but punishment. For as they preached Christ from a desire to involve the preacher of Christ in greater perils, not only shall they receive no reward, but shall be subject to vengeance and punishment. *But others of love;* that is, they know that I must give account of my preaching the Gospel.

Ver. 18. *What then? notwithstanding every way, whether in pretence, or in truth, Christ is preached.*

See the wisdom of the man. He did not vehemently accuse them, but mentioned the result; for what difference he says, does it make to me, whether it be done in this or that way? notwithstanding, every way, *whether in pretence or in truth, Christ is preached.* He did not say, 'Let Him

* He takes *the Gospel* here in the sense of S. Paul's preaching of the Gospel. Theodoret takes it of his being a champion of the Gospel among men.

be preached,' as some suppose, who say that he is there giving entrance to heresies, but, 'He is being preached.' For in the first place he did not say, "Let Him be preached," as laying down the law, but he was reporting the result; secondly, had he even spoken as laying down the law, not even thus did he give entrance to heresy. PHIL. I.
18.

For let us examine the matter. For even if he gave permission to preach in this way, even then he gave no entrance to heresies. How so? In that they preached healthfully; the aim and purpose on which they did so was corrupted, but the preaching was not changed. And they were forced so to preach. And why? Because, had they preached otherwise than as Paul preached, had they taught otherwise than as he taught, they would not have increased the anger of the Emperor. But now by furthering his preaching, by teaching in the same way, and making as many disciples as he did, they had power to exasperate the Emperor, when he saw the multitude of the disciples numerous. But then some wicked and senseless man, taking hold of this text, says, Verily they would have done the contrary, they would have driven off those who had already believed, instead of making believers to abound, had they wished to annoy him. What shall we answer? That they looked to this thing only, how they might involve him in present danger, and leave him no escape; and thus they thought to grieve him, and to quench the Gospel, rather than in the other way. (8)

For by that other course they would have extinguished the wrath of the Emperor, they would have let him go at large and preach again, but by this course they thought to destroy the whole because of him, by destroying him, that is. The many however could not understand this, but certain bitter men alone.

And in this, says he, I do rejoice, yea, and will rejoice. What means, *yea, I will rejoice?* Even if this be done still more, he means. For they work with me even against their will; and will receive punishment for their toil, whilst I, who have nought contributed thereto, shall receive reward. Is there any thing beyond this villainy of the Devil, to contrive punishment for preaching, and penalty for

24 *Heretics lose the reward of works. Creatures good.*

HOM. 2. toils? Seest thou with how many evils he pierces through his own? For in what way could an hater and an enemy of their salvation have arranged all this? Seest thou how he who wages war against the truth has no power, but rather wounds himself, as one who kicks against the pricks?

Ver. 19. *For I know*, says he, *that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ.*

Nothing is more villainous than the Devil. So does he every where involve his own in useless toils, and rends them. Not only does he not suffer them to obtain the prizes, but he subjects them to punishment. He knows how to command not only the preaching of the Gospel, but likewise fasting and virginity, in such sort as will not only deprive them of their reward, but will bring down heavy evil on those who practise it. Concerning whom he says, *Having*
1 Tim. iv. 2. *their conscience seared with a hot iron.*

MORAL. Wherefore, I beseech you, let us give thanks to God for all things, since He hath both lightened our toil, and increased our reward. For such as among them live in virginity enjoy not the rewards, which they do who among us live chastely in wedlock; but they who live as virgins among the heretics are subject to the condemnation of the fornicators. All this springs from their not acting with a right aim, but as accusing God's creatures^d, and His unspeakable Wisdom.

Let us not then be sluggish. God hath placed before us contests within measure, having no toil. Yet let us not despise them for this. For if the heretics put themselves to the stretch in useless labours, what excuse have we, if we will not endure those which are less, and which have a greater reward? For which of Christ's ordinances is burdensome? which is grievous? Art thou unable to live a virgin life? Thou art permitted to marry. Art thou unable to strip thyself of all thou hast? Thou art permitted to supply the needs of others from what thou hast. Let *your abundance*, he says, *be a supply for their want.* These things indeed appear burdensome; I mean, to despise money, and to overcome the

2 Cor. viii. 14.

^d See on 1 Tim. iv. Hom. xii. and article 'Manichees' in indices.

desires of the body. But His other commands require no cost, no violence. For tell me, what violence is there in speaking no ill, in simply abstaining from slander? What violence is there in envying not another man's goods? What violence in not being led away by vain-glory? To be tortured, and endure it, is the the part of endurance. The exercise of philosophy is the part of endurance. To bear poverty through life is the part of endurance. It is the part of endurance to wrestle with hunger and thirst. Where none of these things are, but where you may enjoy your own, as becomes a Christian, without envying others, what violence¹ is there?

PHIL. I.
19.

From no other source than this springs envy, nay, rather all evils spring, namely that we cleave to things present. For did you hold money and the glory of this world to be nought, you would not cast an evil eye on its possessors. But since you gaze at these things, and idolize them, and are fluttered by them, for this reason envy troubles you, and vain glory; it all springs from idolizing the things of the present life. Art thou envious because another man is rich? Nay, such an one is an object for pity and for tears. But thou wilt laugh and answer straight, I am the object for tears, not he! Thou too art an object for tears, but not because thou art poor, but because thou thinkest thyself wretched. For we weep for those who have nothing the matter, and yet are discontented, not because they have any thing the matter, but because, without having, they think they have. Just as if any one, cured of a fever, still is restless and tosses about, lying in bed though well, is he not more to be wept for than those in fever, not that he has a fever, for he has none, but because having no sickness he still thinks he has? And thou art an object for tears just because thou thinkest thyself so, not for thy poverty. For thy poverty thou art to be thought happy.

¹ There may be an allusion to S. Matt. xi. 12.

(4)

Why enviest thou the rich man? Is it because he has subjected himself to more cares? to a harder slavery? because he is bound by his own money, like a dog with ten thousand chains? Evening overtakes him, night overtakes him, but to him the season of rest is to him a time of trouble, of anguish, of pain, of care. Is there a noise? he

HOM. 2. straightway jumps up. Has his neighbour been plundered? Though he has lost nothing, he cares more for it than the loser. For he loses once for all, and then having endured the pain he lays aside his care; but the other has it always with him. Night comes on, the haven of our ills, the solace of our woes, the medicine of our wounds. For they who are weighed down by excess of grief, often give no ear to their friends, to their relations, to their intimates, oftentimes not even to a father when he would give comfort, but take their very words amiss, but when sleep bids them rest, none has the power to look him in the face, (for worse than any burning does the bitter of grief afflict our souls). As then the body, when, parched and worn down by struggling against the violence of the sunbeams, it comes to a caravanserai with many fountains, and the soothing of a gentle breeze, so does night hand over our soul to sleep. Yea rather I should say, not night, nor sleep does this, but God, who knoweth our toil-worn race, has wrought all this. But we have no compassion on ourselves, but, as though at enmity with ourselves, have devised a tyranny more powerful than natural want of rest, the sleeplessness which comes of wealth. For it is said, *The care of riches driveth away sleep.* See how great is the care of God. He hath not committed rest to our will, nor our need of sleep to choice, but hath bound it up in the necessities of nature, that good may be done to us even against our wills. For to sleep is of nature. But we, as mighty haters of ourselves, like enemies and persecutors of others, have devised a tyranny greater than this necessity of nature, that, namely, which comes of money. Has day dawned? Then such an one is in dread of the informers. Hath night overtaken him? He trembles at robbers. Is death at hand? The thought, that he must leave his goods to others, preys upon him worse than death. Hath he a son? His desires are increased; and then he fancies himself poor. Has he none? His pains are greater. Deemest thou him blessed, who is unable to receive pleasure from any quarter? Canst thou envy him thus tempest-tossed, while thou thyself art placed in the quiet haven of poverty? Of a truth that is the imperfection of human nature, that it bears not its good nobly, but runs riot in its prosperity.

Ecclus.
xxi. 1.

And all this on earth; but when we depart Thither, PHIL. I. 19.
 listen what the rich man, who was lord, as you say, of innumerable goods, (since for my part I call not these things good, but indifferent,) listen to what this lord of innumerable goods then said, and of what¹ he then stood in need: ^{1 or, 'of whom' S. Luke xvi. 24.}
Father Abraham, he exclaims, send Lazarus, that with the tip of his finger he may drop water on my tongue, for I am scorched in this flame. For although that rich man had endured none of the things I have mentioned, though he had passed his whole life without dread and care, (why say I his whole life? rather that one moment, for it is a moment, our whole life is but one moment compared with that eternity which has no end,) though all things had turned out according to his desire; must he not be pitied for these words, yea, rather for these realities? Was not your table once deluged with wine? Now you are not master even of a drop of water, and that too in your greatest need. Did not you neglect that poor man full of sores? But now you ask a sight of him, and no one gives leave. Then he lay at your gate, but now in Abraham's bosom. You then lay under your lofty ceiling, but now in the fire of hell.

These things let the rich hear. Yea rather not the rich, (5)
 but the pitiless. For it was not because he was rich that he was punished, but because he shewed no pity; for it is possible that a man who is at the same time rich and pitiful, should meet with every good. And for this cause the rich man sees no one else, but him alone, who then begged his alms; that he might learn from memory of his former actions, that his punishment was just. Were there not ten thousand poor men who were righteous? But he, who then lay at his gate, alone is seen by him, to instruct him and us, how great a good it is to put no trust in riches. His poverty hindered not the one in obtaining the kingdom. His riches helped not the other to avoid hell. Where is the point at which a man is poor? where is the point at which he is reduced to beggary? He is not, he is not poor, who has nought, but he who desires many things. He is not rich who has large possessions, but he who stands in need of nothing. For what profit is there to possess the whole world, and yet live in more despair than he who has

Hom. 2. nothing. Their dispositions make men rich and poor, not the abundance or the want of money. Would you, who are a poor man, become rich? You may have your will, and no one can hinder you. Despise the world's wealth, think it nought, as it is nought. Cast out the desire of wealth, and you are straightway rich, He is rich who desires not to become rich; he who is unwilling to be poor, is the poor man. For as he is the diseased man^e, who in health bemoans his case, and not the man who bears his disease more lightly than perfect health, so also he is poor, who cannot endure poverty, but in the midst of wealth thinks himself poorer than the poor; not he who bears his poverty more lightly than they their riches. For this is the richer man.

Ecclesi.
ii. 11.

For tell me, wherefore fearest thou poverty? wherefore tremblest thou? is it not by reason of hunger? is it not for thirst? is it not for cold? Is it not indeed for these things? There is not, there is not any one who is ever destitute in these things! *For look at the generations of old, and see, did ever any trust in the Lord, and was forsaken? or did any man trust in Him, and was confounded?*

S. Matt.
vi. 26.

And again, *Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them.* No one can readily point us out any one who has perished by hunger and cold. Wherefore then dost thou tremble at poverty? Thou canst not say. For if thou hast necessities enough, wherefore dost thou tremble at it? Because thou hast not a multitude of servants? This truly is to be quit of masters; this is continual happiness, this is freedom from care. Is it because thy vessels, thy couches, thy furniture are not formed of silver? And what greater enjoyment than thine has he who possesses these things? None at all. The use is the same, whether they are of this or that material. Is it because thou art not an object of fear to the many? Mayest thou never become so! For what pleasure is it that any should stand in dread and fear of thee? Is it because thou art afraid of others? But thou needest not to be alarmed. *For wouldest thou not be afraid of the power? do that which is good, and thou shalt have praise of the same.* Does any say, It is because

Rom.
xiii. 3.

^e νοσῶν. Perhaps alluding to the sense 'insane.'

we are subject to contempt, and apt to suffer ill? For the PHIL. I.
19. most part it is not poverty but wickedness which causes this ; for many poor men have quietly passed through life, whilst rulers, and rich men, and powerful, have ended their days more wretchedly than evil doers, than bandits, than grave-robbers. For what poverty brings in thy case, that doth wealth in theirs. For the evil which they who would ill-treat thee do to thee because they despise thee, they do to him from envy and the evil eye they cast upon him, and the latter do so more than the former : this is the stronger constraint to ill-treatment. He who envies does every thing with all his might and main, while the despiser oft-times has even pity on the despised ; and his very poverty, and utter want of power, has often been the cause of his deliverance. And by saying to him, "A great deed it will be if you make away with such an one ! If you slay one poor man, what vast advantage will you reap !" even so we may soften down his anger. But envy sets itself against the rich, and ceases not until it has wrought its will, and has poured forth its venom. See you, neither poverty nor wealth is good in itself, but our own disposition. This let us bring to a good tone, this let us discipline in true wisdom. If this be well effected, riches cannot cast us out of the kingdom, poverty cannot make us come short. But we shall meekly bear our poverty, and receive no loss in the enjoyment of future goods, nor even here on earth. But we shall both enjoy what is good on earth, and obtain the good things in heaven, which God grant that we may all obtain, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, and the Holy Ghost, be glory now and for ever, and world without end. Amen.

HOMILY III.

PHIL. i. 18—20.

And I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ, according to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death.

- (1) NONE of the grievous things which are in this present life can fix their fangs upon that lofty soul, which is truly philosophic, neither enmities, nor accusations, nor slanders, nor dangers, nor plots. It flies for refuge as it were to a mighty fortress, securely defended there against all that attack it from this lower earth. Such was the soul of Paul; it had taken possession of a place higher than any fortress, the seat of spiritual wisdom, that is, true philosophy. For that of those without¹ is mere words, and childish toys. But it is not of these we now speak, but at present concerning that of Paul. That blessed one had both the emperor for his enemy, and in addition, many other foes many ways afflicting him, even with bitter slander. And what says he? Not only do I not grieve nor sink beneath these things, but *I even rejoice, yea, and will rejoice*, not for a season, but always will I rejoice for these things. *For I know that this shall turn out to salvation*, that which awaits me, he means, when even their enmity and jealousy towards me further the Gospel. *Through your prayer*, he adds, and

¹ i. e.
the hea-
then.

the supply of the Spirit of Jesus Christ, according to my earnest expectation and my hope. Behold the humble-mindedness of this blessed one; he was striving in the contest, he was now close to his crown, he had done ten thousand exploits, for he was Paul, and what can one add to this? still he writes to the Philippians, *I may be saved through your prayer, I who have gained salvation through countless achievements. And the supply, saith he, of the Spirit of Jesus Christ.* That is to say, if I am thought worthy of your prayers, I shall obtain greater grace also. For he means by *supply*, if the Spirit be supplied to me, be given to me more abundantly. Or he means by *to salvation*, deliverance, that is, I shall escape the present as I did the former danger. For of this same matter he says, *At my first answer no man stood with me, but all men forsook me; I pray God it may not be laid to their charge: notwithstanding the Lord stood with me, and strengthened me.* This therefore he now predicts, saying, *through your prayers and the supply of the Spirit of Jesus Christ, according to my earnest expectation, and my hope, for this do I hope.* For that on the other hand we may not leave the whole matter to their prayers while we contribute nothing ourselves, behold how he lays down his own part, which is Hope, the source of all good, as the Prophet says. *Let thy mercy, O Lord, be upon us, as we have hoped in Thee.* And as it is written in another place, *Look to the generations of old and see, did any one hope in the Lord, and was confounded.* And again, this same blessed one says, *Hope maketh not ashamed.*

PHIL. I.
19.

2 Tim.
iv. 16.

Ps.
xxxiii.
22.
Ecclus.
ii. 10.

Rom. v.
5.

According to my earnest expectation and my hope, that in nothing I shall be ashamed. This is Paul's hope, to hope that in nothing he shall be ashamed. Do you see how great a thing it is to hope in God? Whatever happens, he says, I shall not be ashamed, i. e., they will not obtain the mastery over me, *but in all boldness, as always, so now also, Christ shall be magnified in my body.* They forsooth expected to catch Paul in this snare, and to quench the preaching of the Gospel, as though their craftiness were of any power. This then, he says, shall not be so, I shall not now die, but *as always, so now, Christ shall be magnified*

ROM. 3. *in my body.* How so? Ofttimes have I fallen into dangers, when all men gave us up, and what is more, when I myself did. For *we had the sentence of death in ourselves,* but from all the Lord delivered me. So now too He shall be magnified in my body. What then? lest any one should suppose and say, If you die will He not then be magnified? Yes, he answers, I know He will, for this cause I said not, my life alone shall magnify Him, but my death too. But now he says *by life*, that is, they will not destroy me: but even did they so, Christ will even thus be magnified. How so? Through life, because He delivered me, but through death, because even death itself could not persuade me to deny Him, since He gave me such readiness, and made me stronger than death: in the former case because He freed me from peril; in the latter because He suffered me not to fear the tyranny of death: thus shall He be magnified through life and death. And this he says, not as though he were about to die, but lest on his death they should be affected as men are apt to be.

- (2) But that you may know these his words did not point to immediate death, the thought that pained them most, see how he relieves it by almost saying, These things I say, not as one about to die; wherefore he soon after adds, *And having this confidence I know that I shall continue with you all.* The words, *in nothing I shall be ashamed*, mean, that death brings no shame to me, but rather great gain. How so? Because I am not immortal, but I shall shine more brightly than if I were so, for it is not the same thing for one immortal, and for him who must die, to despise death; so that not even instant death is shame to me, yet shall I not die; in nothing shall I be ashamed, neither in life nor death. I will bear either nobly, whether life or death. Well says he. This is the part of a Christian soul. But he adds, *in all boldness.* Seest thou how entirely I am freed from shame? For if the fear of death had cut short¹ my boldness, death would have been worthy of shame, but if death at its approach casts no terror on me, no shame is here; but whether I live, through life I will not be ashamed, for I still preach the Gospel², or whether I die, through death I will not be ashamed, for fear doth not master me,

¹ περί-
κοπτε,
lopped.

² τὸ κή-
ρυγμα.

since I still exhibit the same boldness. Do not, when I mention my bonds, think shame of the matter, so manifold good hath it caused to me, that ^{PHIL. i. 21.} it hath given confidence to others. For that we should be bound for Christ is no shame, but for fear of bonds to betray aught that is Christ's, this is shame: so if this is not the case, bonds even supply boldness. But since I have oftentimes escaped dangers, and have this to boast of to the unbelievers, do not straightway think I am put to shame, if ought of the kind befall me. The one event no less than the other gives you boldness. Note how he brings this forward in his own person, which he does in many other places, as in the Epistle to the Romans; *For I am not ashamed of the Gospel.* And again ^{ROM. i. 16.} in that to the Corinthians; *And these things I have in a figure transferred to myself and Apollos.—Whether by life* ^{1 Cor. iv. 6.} *or by death:* this he says not in ignorance, (for he knew that he was not then to die, but some time after.) Yet even now does he prepare their soul.

Ver. 21. *For to me, he says, to live is Christ, and to die is gain.*

In dying, he means, I shall not have perished, for I have my life in myself: then would they truly have slain me, had they had power through fear to cast faith out of my soul. But as long as Christ is with me, even though death overtake me, still I live, yea and in this present life, not it, but Christ is my life. Since, then, not even in the present life is it so, what is the meaning of this, *but the life* ^{Gal. ii. 20.} *which I now live in the flesh, I live by faith?* This I say in that state also, *I live, yet not I, but Christ liveth in me.* Such ought a Christian to be. I live not, he says, the common life. How livest thou then, O blessed Paul? Dost thou not see the sun, dost thou not breathe the common air? art thou not nourished with the same food as others? dost thou not tread the earth as we? needest thou not sleep, nor clothing, nor shoes? what meanest thou by, *I live not?* how dost thou not live? Why boastest thou thyself? No boasting is here. For if indeed the fact did not bear him witness, a man might with some show call it boasting; but if facts do bear witness, how is boasting here? Let us

* Of this use of *ἐγώ* see Hom. xviii. on Stat. Tr. p. 304. note u.

Rom. 3. then learn how he lives not, for he himself says in another
 Gal. vi. place, *I am crucified to the world, and the world to me*. Hear
 14. then what he means by *I no longer live*, and by *to me to live is Christ*. The word *life*, beloved, signifieth many things, as also the word *death*. There is this life of the body, and there is the life of sin, as he himself elsewhere
 Rom. vi. says, *But if we are dead to sin, how shall we any longer live*
 2. *therein*. It is then possible to live the life of sin. Attend diligently, I entreat you, lest my labour be vain. There is a life eternal and immortal, the heavenly and eternal life. For
 Phil. iii. *our conversation is in heaven*. There is the life of the body,
 20. whereof he says, *through Him we live and move and have*
 Acts xvii. *our being*. It is not then the natural life which he denies
 28. that he lives, but that of sin which all men live. He who desires not the present life, how does he live this life? He who is hastening to another, how does he live this life? He who despises death, how does he live this life? He who desires nought, how does he live it? For as one made of adamant, though he were struck a thousand blows, would never attend to it, no more would Paul. And *I live*, says he *but no longer I*, that is, the old man; as again elsewhere,
 Rom. vii. *Wretched man that I am, who shall deliver me from the*
 25. *body of this death!* Thus how does he live who does nought for the sake of food, nought for the sake of clothing, nought for any of these present things? Such an one does not even live the natural life: he who takes thought for none of the things which sustain life, lives not. We live this life, we, whose every action regards it, but he lived it not. He busied himself about nought of the things here, how then did he live? Just so we are accustomed to say, in common matters, such an one is not with me, when he does nothing with reference to me; again, in like sort, such a man lives not for me. For elsewhere he shews that he rejects not the natural life; *The life which I now live in the flesh, I live by the faith of the Son of God, Who loved me, and gave Himself for me*; i. e. A certain new life I live, an altered one. All this then he said to comfort the Philippians. Think not, says he, that I shall be deprived of this life, for neither whilst alive did I live this life, but that which Christ willed. For tell me, he who despises money, luxury,

hunger, thirst, dangers, health, safety, does he live this life? He who has nothing here, and is oftentimes willing to cast it away, if need be, and clings not to it, does he live this life? By no means. This I must make clear to you by a kind of example. Let us imagine some one in great wealth, with many servants, and much gold, and who makes no use of all these things, is such an one rich with all his wealth? By no means. Let him see his children dissipating his property by disorderly living, and yet take no care for it; when beaten let him not be pained; shall we call him a man of wealth? By no means; although his wealth is his own. Thus too Paul says, *To me to live is Christ*; if you will enquire of my life, it is He. *And to die is gain*. Wherefore? Because I shall more clearly be present with Him; so that my death is rather a coming to life; they who kill me will work on me no dreadful thing, they will only send me onwards to my proper life, and free me from this which is not mine. What then, while thou wert here, wert thou not Christ's? Yes, and in a high degree.

PHIL. I.
22.

Ver. 22. *But if I live in the flesh, this is the fruit of my labour, but what I shall choose I wot not.*

Lest any should say, If what you say is life, wherefore hath Christ left you here? *It is*, he says, *the fruit of my labour*^b; so that it is open to us to use to good purpose the present life, if we live it not; lest you should think that reproach is cast upon life. For if we are of no use here, wherefore do we not make away with ourselves, nor slay ourselves? By no means, he answers. It is open to us to profit even here, if we live not this, but the other life. But perchance one will ask, Is it because this beareth thee fruit? Yes! he answers. Where are now the heretics? Behold now; *this life in the flesh, this is the fruit of his work. That which I now live in the flesh, I live in faith*, therefore it is *the fruit of my work*.

And what I shall choose I know not. Marvellous! How great was his philosophy! How did he at once cast out the desire of the present life, and yet throw no reproach

^b The verse may be translated, *But whether to live in the flesh is fruit of my labour*, (is worth my while,) and &c. and so perhaps he takes it, for the supposition is enough for his point.

HOM. 8. upon it! For in saying, *to die is gain*, by this he casts out the desire, but in saying, *to live in the flesh is the fruit of my labour*, here he shews that the present life is needful, if we use it duly, if we bear fruit, for if it bear no fruit, it is no longer life. For we despise those trees which bear no fruit, as we do withered ones, and give them up to the fire. Life itself belongs to the class of middle and indifferent things, whilst to live well or ill is in ourselves. We do not then hate life, for we may live well too; so that if we use it ill, we do not even then cast blame on it. And wherefore? Because not itself, but the free choice of those who use it ill is to blame. For God hath made thee live, that thou mayest live to Him. But thou, by living through corruption unto sin, makest thyself accountable for all blame. Tell me, what sayest thou? Thou knowest not what to choose? Here hath he revealed a great mystery, that his departure was in his own power; for where choice is, there have we power. *What I shall choose*, says he, *I wot not*. Is it then in thine own power? Yes, he answers, if I willed to ask this grace of God.

Ver. 23. *For I am in a strait betwixt two, having a desire.*

See the affection of this blessed one; in this way too he comforts them, when they see that he is master of his own choice, and that this is brought about not by man's wickedness, but by the dispensation of God. Why mourn ye then, says he, at my death? It had been far better to have departed long since. *For to depart*, he says, *and to be with Christ, is far better*.

Ver. 24. *Nevertheless, to abide in the flesh is more needful for you.*

These words were to prepare them for his death when it came, that they might bear it nobly: this was to teach true wisdom. *It is good for me to depart and be with Christ*, for death is a thing indifferent; since it is not death that is an ill, but to be punished after death: nor is death a good, but *to depart and be with Christ*. It is what follows death that is either good or ill.

MORAL. Let us then not simply grieve for the dead, nor joy for the living simply. But how? Let us grieve for sinners;

not only for the dead, but also for the living. Let us joy PHIL. I. 24. for the just, not only the living, but also the dead. For those though living are dead, while these although dead, yet live: those even while here are to be pitied of all, because they are at enmity with God; the other even when they have departed thither, are blessed, because they are gone to Christ. Sinners wherever they are, are far from the King, and therefore are subjects for tears; while the just, be they here, or be they there, are with the King; there indeed in a higher and nearer degree, not through an entrance, or by faith, but, as the Apostle says, *face to face*. 1 Cor. xiii. 12.

Let us then not make wailings for the dead simply, but for those who have died in sins. They deserve wailing; they deserve beating of the breast and tears. For tell me what hope is there, when our sins accompany us thither, where there is no putting off sins? As long as they were here, perchance there was great expectation that they would change, that they would become better; but when once they are gone to Hades, where nought can be gained from repentance, (for it is written, *In the grave who shall confess to Thee?*) Ps. vi. 5. are they not worthy of our lamentation? Let us wail for those who are departing hence in such sort; let us wail, I hinder you not; yet in no unseemly way, not in tearing our hair, or baring our arms, or lacerating our face, or wearing black apparel, but only in soul, shedding in quiet the bitter tear. For we may weep bitterly without all that display, and not as in sport only. For the laments which many make differ not from sport. For that those public mournings are not made from feeling, but from display, from emulation and vain-glory is plain from this, that many women do it as their craft. Weep bitterly, moan at home, when no one sees you, this is the part of true feeling, by this you profit yourself too. For he who laments another in such sort, will be much the more earnest never to fall into the same sins. Sin henceforth will be an object of dread to thee. Weep for the unbelievers, weep for those, who differ in no wise from them, those who have departed hence unbaptised, without the

* διὰ εἰσόδου. Ben. διὰ εἰδους, the probable reading by Dr. Field in 'through a figure,' but it should probably be δόρυ, *through a glass*, it into the text against the consent as in the text. [This is accepted-as of all MSS.]

Hom. 3.
 ἡ καταδικαν.

S. John
 iii. 5.
 ἡ Plural,
 as adapt-
 ing the
 words.

ἡ ὁπρ
 αὐτῶν.

2 Kings
 xx. 6.

ἡ προκ-
 ηται.
 ἡ δὲ συ-
 ησομεν.

Seal! they indeed deserve our wailing, they deserve our groans; they are outside the Palace, with the culprits¹, with the condemned: for *Verily I say unto you*², *Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven.* Mourn for those who died in wealth, and did not from their wealth contrive any solace for their soul, who had power to wash away their sins, and would not. Let us weep for these in private, and together in public, but with propriety, with gravity, not so as to make exhibitions of ourselves. Let us weep for these, not one day, or two, but all our life. Such tears spring not from senseless passion, but from true affection. The other sort are of senseless passion, and so they are quickly quenched. But when they spring from the fear of God, they abide with us always. Let us lament for them, let us assist them according to our power, let us think of some assistance for them, small though it be, yet still let us help them. How and in what way? By praying ourselves for them, by entreating others to make prayers for them, by continually giving to the poor on their behalf³. This conveyeth a certain consolation; for hear the words of God Himself, when He says, *I will defend this city for Mine own sake, and for My servant David's sake.* If the remembrance only of a just man had so great power, how, when deeds are done for one, will it not have power? Not in vain did the Apostles order that remembrance should be made of the dead in the dreadful Mysteries. They know, that great gain resulteth to them, and great assistance; for when the whole people stands with uplifted hands, a priestly assembly, and that awful Sacrifice lies displayed⁴, how shall we not prevail with⁵ God by our entreaties for them? But this we do for those only who have departed in the faith^d, whilst the

^d See Hom. vi. on the Statues, p. 130 O.T. note c. also on 1 Cor. xv. 46. Hom. xli. [8]. p. 592 O.T. On Stat. xxi. 15. p. 359 O.T. S. Chrys. makes Flavian speak to Theodosius of the prayers for him after death, that might be won by an act of mercy. comp. S. Ambr. de ob. Theod. § 37. Tert. de Corona, c. iii. [p. 165 O.T.] speaks of oblations for the deceased as a general tradition in his time. S. Cyprian, Ep. 66. [Ep. 1 p. 1 O.T.] forbids Eucharistic prayer for one who makes a clergyman his execu-

tor. Euseb. Vit. Const. ix. 71. speaks of Constantine sharing in the prayers of the Faithful in connection with his burial near the relics of the Apostles. He does not directly mention this as depending on his *Baptism*, but the terms of the Eucharistic prayer seem to have marked this, and it is implied in the rule given by S. Cyprian, and the whole principle of that commemoration stated in the passage cited of S. Chrys. on 1 Cor. xv.

catechumens are not thought worthy even of this consolation, but are deprived of all means of help save one. And what is this? We may give to the poor on their behalf, and this in a certain way refreshes them. For God wills that we should be mutually assisted; else why hath He ordered us to pray for peace and the good estate of the world? why on behalf of all men? since in this number are included robbers, violaters of tombs, thieves, men laden with untold crimes; and yet we pray on behalf of all; perchance they may have repentance. As then we pray for those living, who differ nought from the dead, so too we may pray for them. Job offered sacrifice for his children, and sought to free them from their sins. *It may be*, said he, *that they have cursed God in their hearts.* Thus does one provide for one's children! He said not, as many do now-a-days, let me leave them property; he said not, let me procure them honour; he said not, I will purchase an office; he said not, let me buy them land; but what? *it may be that they have cursed God in their hearts.* For what profit is there in those things? None at all, for they remain here. I will make the King of all things favourable to them, and then they will no more want any thing. *The Lord*, saith one, *is my Shepherd, I shall not want.* This is great wealth, this is treasure. If we have the fear of God, we want nothing; if we have not this, though we have royalty itself, we are the poorest of all men. Nothing is like the man that feareth the Lord. *For the fear of the Lord surpasseth all things.* This let us procure; let us do all things for its sake; even though it be needful that we lay down our lives, if our body must be mangled, let us not spare them; let us do all, to obtain this fear. For thus shall we abound above all men; and shall obtain those good things to come in Christ Jesus our Lord, with Whom to the Father and the Holy Ghost, be glory now and for ever, world without end. Amen.

PHIL. 1.
24.

Job 1. 5.
Gr.
thought
some
(evil.)

Ps. xxiii.
1.

Ecclus.
xxv. 11.
[cf. 10]
Sept.

HOMILY IV.

PHIL. i. 22—26.

Yet what I shall choose I wot not. But I am in a strait betwixt the two, having my desire to depart, and to be with Christ; which is far better: nevertheless, to abide in the flesh is more needful for you. And of this I am confident and know, that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

- (1) ¹ Gr. soul. NOTHING can be more blessed than the spirit¹ of Paul, since nothing is more noble, on this ground. We all have a shudder at death, I mean, some by reason of their many sins, of whom I too am one, others from love of life, and cowardice², of whom may I never be one; for they who are subject to this fear are mere animals. This then, which we all dread, he prayed for, and hasted toward Him; saying, *To depart is far better*. What sayest thou? when thou art about to change from earth to heaven, and to be with Christ, dost thou not know what to choose? Nay, far is this from the spirit of Paul; for if such an offer were made to any one on sure grounds, would he not straightway seize it? Yes, surely; for as we cannot say, *to depart and be with Christ*, neither, if we were able to attain to this, were it like us to remain here, but both are of Paul, and of his spirit; he was confidently persuaded. What, art thou about to be with Christ, and dost thou say, *what I shall*
- ² ταλαιπωρίαν

choose I wot not? and not this only, but dost thou choose PHIL. i. 24. that which is here, I mean, *to abide in the flesh*? What can this be? didst thou not live an exceeding bitter life, in *watchings*, in *shipwrecks*, in *hunger and thirst*, and *nakedness*, in *cares and anxiety*? *with the weak* thou wert *weak*, 2 Cor. xi. 23—29. and for those who *took offence* thou didst *burn*. In *much patience*, in *afflictions*, in *necessities*, in *distresses*, in *stripes*, Ib. vi. 5, 6. in *imprisonments*, in *tumults*, in *fastings*, by *pureness*. *Five times* didst thou *receive forty stripes save one*, *thrice* wast thou *beaten with rods*, *once* wast thou *stoned*, *a night and a day* thou hast *been in the deep*, in *perils of waters*, in *perils of robbers*, in *perils in the city*, in *perils in the wilderness*, in *perils among false brethren*. Didst thou not, when the whole nation of the Galatians returned to the observance of the law, didst thou not cry aloud and say, *Whosoever of you are justified by the law, ye are fallen from grace*? Gal. v. 4. How great was then thy grief, and still dost thou rather desire this perishing life? Had none of these things befallen thee, but had thy success, wherever success attended thee, been without fear, and full of delight, yet shouldest not thou have hastened to some harbour, from fear of the uncertain future? For tell me, what trader, whose vessel is full of untold wealth, when he may run into port, and be at rest, would prefer to contend? what boxer, when he might put the garland round his head, would choose to enter afresh into the contest, and offer his head to wounds? what general when he might be quit of war with glory and trophies, and might rest with the king in the palace, would choose still to toil, and to stand in battle array? How then dost thou, who livest a life so exceeding bitter, wish to remain still here? Didst thou not say, *I am in dread, lest when I have preached to others, I myself should be a cast-away*? 1 Cor. ix. 27. If for no other cause, yet surely for this, thou oughtest to have desired thy release from these things. Were the present full of innumerable goods, yet for Christ thy Desire, thou oughtest to have desired thy release from these things.

Oh that spirit of Paul! nothing was ever like it, nor ever will be! Thou fearest the future, thou art compassed by innumerable dreadful things, and wishest thou not to be with Christ? No, he answers, and this for Christ's sake,

HOM. 4. that I may render more loving unto Him those whom I
¹ γέωρ- have made His servants, that I may make the plat¹ which
 γιον I have planted bear much fruit. Didst thou not hear me,
1 Cor. when I declared that I sought not *that which profited my-*
iii. 9. *self* but my neighbour? Heardest thou not these words,
Ib. x. 33. *I could wish that myself were accursed from Christ,* that
Rom. ix. many might come unto Him? I, who chose that part,
3. where shall I not much rather choose this, shall I not with plea-
see S. sure harm myself by this delay and postponement, that
Chrys. they may be saved?

Who shall speak Thy power, O Lord, because Thou sufferedst not Paul to be hidden, because Thou madest manifest to the world such a man? All the Angels of God praised Thee with one accord, when Thou madest the stars, and so too surely when Thou madest the sun, but not as much as when Thou didst manifest Paul to the whole world. By this the earth hath become more brilliant than the heaven, for he is brighter than the solar light, he hath shot forth more brilliant rays, he hath shed abroad his beams joyously. What fruit hath this man borne for us! not by making fat our corn, not by nurturing our pomegranates, but by producing and perfecting the fruit of holiness, and when falling to pieces, continually recovering it? For the sun we see can nothing profit fruits that are once decayed, but Paul has called out of their sins those who had manifold decays. And it gives place to the night, but he had mastery over the Devil. Nothing ever subdued him, nothing mastered him. It indeed coming from on high, darts down its rays, but he, as he rose from beneath, filled not the mid space of heaven and earth with light, but as soon as he opened his mouth filled the Angels with exceeding joy. For if there is *joy in heaven over one sinner that repenteth*, while he at his first address caught² multitudes, does he not fill with joy the Powers above? What say I? It sufficeth that Paul should only speak, and at this the heavens leap for joy. For if when the Israelites *went out of Egypt*, the hills leaped as rams, how great, thinkest thou, was the joy, when men ascended from earth to heaven!

Ver. 24. *For this cause to abide in the flesh is more needful for you.*

Job
xxxviii.
7.

S. Luke
xv. 7.
² ἐθάρυνσε.
 (2)

Ps. cxiv.
4.

And what excuse is left to us? oftentimes it happens that a man who possesses a little and poor city, chooses not to depart to another place, preferring his own place of rest. Paul might depart to Christ, and would not depart to Christ, (Christ whom he so desired, as for his sake, to choose even hell,) but still remained in the contest on behalf of man. What excuse shall we have? Should we then merely make mention of Paul? Look to his deeds. He shewed that to depart was better, to persuade them not to grieve for him: he shewed them, that if he remained, he remained for their sake, that it came not to pass from the villainy of those who plotted against him. He subjoined the reason, that he might make them trustworthy. For if this is necessary, I shall by all means remain, and not *remain* simply, but *with you*. For this is the meaning of the word, ¹ *continue with*, i. e. I will see you. For what cause? For ¹ *your furtherance and joy of faith*. Here too he rouses them, to take heed unto themselves. If, says he, for your sakes I abide, see that ye shame not my abiding. For *your furtherance* I have chosen to remain, when I was about to see Christ. I have chosen to remain, because my presence advances both your faith and your joy. What then? Did he remain for the sake of the Philippians only? He stayed not for their sake only; but this he says, that he may shew regard to ² them. And how were they to advance in faith? ² *That you may be more strengthened, like young fowl, who need their mother until their feathers are set*. This is a proof of great love. In like sort we rouse some of you, when we say, for your sake have I remained, that I may make you good.

Ver. 26. *That your rejoicing may be more abundant in Christ Jesus for me, by my coming to you again.*

You see that this explains the word *continue with you*. Behold his humility. Having said, *for your furtherance*, he shews that it was for his own profit too. This also he does, when he writes to the Romans, and says, *That is, that I may be comforted together with you*, having previously said, *That I may impart unto you some spiritual gift*. And what means, *That your rejoicing may be more abundant?* The same as the rejoicing was, their establishment in the

PHIL. I.
26.

¹ συνέτα-
ραμενῶ

² θεραπεύ-
σθαι

Rom. I.
11, 12.

³ καθύψι-
μα.

Hom. 4. faith. For an upright life is rejoicing in Christ. *Your rejoicing for me by my coming to you again.* Yes, he answers; *For what is our hope or crown of rejoicing? Are not even ye? For ye are our rejoicing as we too are yours,* i. e. that I may be able to rejoice in you more exceedingly. How? *That your rejoicing^a may be more abundant.* I may rejoice the more when you make progress^b.

1 Thess.
ii. 19.
2 Cor.
i. 14.

By my coming to you again. What then? Did he come to them? Do ye ask whether he came?

Ver. 27. *Only let your conversation be as becometh the Gospel of Christ*

Do you see how all that he has said, tends to turn them to this one thing, advancement in virtue? *Only let your conversation be as becometh the Gospel of Christ.* What means this word *only*, but that this, and nought else, is the only thing we should seek? If we have this, nothing grievous can befall us. *That whether I come and see you, or else be absent, I may hear of your affairs.* This he says not as if he had changed his purpose, and no longer meant to visit them. But if so be, he says, even though absent, I may be able to rejoice. If, that is, I hear, *that ye stand fast in one spirit, with one mind.* This above all things unites believers, and maintains love unbroken, *that they be one.* For *a kingdom divided against itself shall not stand.* For this cause Paul also every where counsels his disciples much to be of one mind. And Christ too says, *By this shall all men know that ye are My disciples, if ye love one another.* He means, that is, Look not with expectation toward me, and therefore slumber, as waiting for my coming, and then when ye see me come not, faint, for I can receive a like pleasure from report.

(3)
S. John
xvii. 11.
S. Mark
iii. 24.
S. John
xiii. 35.

What means, *In one spirit*? By the same grace, viz. that of concord, and zeal; for the Spirit^c is one. And he proves it. For then are we able to stand in *one mind*, when we all have *one Spirit*. See how the word *one* is used for concord. See how their minds being many are called one.

^a or the rejoicing of you.

^b S. Chrys. seems to take your rejoicing as 'the rejoicing which I Paul have in you.' The passage quoted from 2 Cor. i. 14. shews that the two senses

are connected. Compare 2 Cor. v. 12.

^c The punctuation is altered. He seems to be proving not the unity of the Spirit, but the relation of that doctrine to practice.

Thus was it of old. *For they were all*, it is written, of one PHIL. i. 29. heart and of one soul. *Striving together for the faith of the Gospel.* Does he say, striving together with each other, Acts iv. 32. as though the faith did strive? How can this be? for surely they did not wrestle among each other. But what he says is this, help each other in striving for faith of the Gospel.

Ver. 28. *And in nothing terrified by your adversaries; which is to them an evident token of perdition, but to you of salvation.*

Well said he, *terrified*, for this is what befalls us from our enemies, they only terrify. *In nothing* therefore, he says, whatever happens, whether dangers, whether plots. For this is the part of those who stand upright; the enemy can do nought but terrify only. Since it was likely that they should be affrighted, when Paul suffered such numberless ills, he says, I do not say Be not shaken, but Be not terrified, yea rather despise them heartily, for if ye are thus affected, ye will straightway, by this means, make evident at once their destruction, and your salvation. For when they see, that with their innumerable plots they are unable to terrify you, they will take it as a proof of their own destruction. For when the persecutors prevail not over the persecuted, the plotters over the objects of their plots, the powerful over those subject to their power, will it not be self evident, that their perdition is at hand, that their power is nought, that their part is false, that their^d part is weak? And *this* he says comes of God.

Ver. 29. *For unto you it is given on behalf of Christ not only to believe on Him, but also to suffer for His sake.*

Again does he teach them moderation of spirit by referring all to God, and saying that sufferings for Christ are of grace, the gift of grace, a free gift. Be not then ashamed of the gracious gift, for it is far more wonderful than the power of raising the dead, or working miracles, for there I am a debtor, but here I have Christ for my debtor. Wherefore ought we not only not to be ashamed, but even to re-

^d Chrysost. seems to make a false opposition between *ἐκείνων* and *αὐτῶν*, but if the reading is correct, this is really one of his rapid changes of the point of view, though not amounting to a change of person. Downes sug-

gests *ὅτι τὰ ἐκείνων ἀληθῆ;* (for *ἀσθενῆ*;) 'That the others' (principles) are true.' Compare the letter of Antoninus quoted by Justin Martyr. Apol. 1. 70 [pp. 53 sqq. O.T.]

HOM. 4. joyce, as having a gift of grace. Virtues he calls gifts, yet not in like sort as other things, for those are entirely of God, but in these we have a share. But since even here the greatest part is of God, he ascribes it entirely to Him, not to overturn our free will, but to make us humble and rightly disposed¹.

¹ ἐβγνά-
μους,
grate-
ful.

Ver. 30. *Having the same conflict which ye saw in me.* i. e.

Ye have an example. Here again he raises them up, by shewing them that every where their conflicts were the same with his, their struggles were the same with his, both severally, and in that they did their part to bear his trials with him^c. He said not, ye have heard, but *ye have seen*, for he strove too at Philippi. Truly this is an exceeding virtue.

Gal. iii.
4.

Wherefore writing to the Galatians, he said, *Have ye suffered so many things in vain, if it be yet in vain.* And again,

Heb. x.
32, 33.

writing to the Hebrews, he said, *But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions, partly whilst ye were made a gazing-stock both by reproaches and afflictions.* And again, writing to Macedonians¹, that is, to the Thessalonians, he

1 Thess.
i. 9.
Ib. ii. 1.

said, *For they themselves shew of us, what manner of entering in we had unto you.* And again, *For yourselves, brethren, know our entrance in unto you, that it was not in vain.*

And in like sort does he witness the same things of them all, labours and strivings. Such things ye will not now find among us; now it is much if one suffer a little in goods alone. And in respect of their goods also he witnesses

Heb. x.
34.
Rom. xv.
26.

great things of them. For to some he says, *For ye took joyfully the spoiling of your goods*; and to others, *For it hath pleased them of Macedonia and Achaia to make a cer-*

2 Cor. ix.
2.

tain contribution for the poor; and again, *your zeal hath provoked very many.*

MORAL.

(4)

Seest thou the praises of the men of that time? But we endure not so much as buffetings or blows, we sustain neither insult nor loss of our possessions: they were straightway zealous, and all of them strove as martyrs, whilst we have grown cold in love towards Christ. Again I am constrained

^c The construction is difficult, perhaps from a false reading.

¹ Some omit this clause, but it may

be put in because the Philippians were Macedonians too.

to accuse things present; and what shall I do? It is against PHIL. I. 30. my will, yet am I constrained. Were I able by my silence of things which are done, by holding my peace, and not mentioning aught, to remove them, it would behove me to be silent. But if the contrary comes to pass; if not only on our silence are these things not removed, but rather become worse; we are forced to speak. For he who rebukes sinners, if he does nought else, suffers them not to go farther. For there is no spirit so shameless and rash, as not to turn, and remit the extravagance of its evil deeds, on hearing any one continually rebuking it. There is, there is indeed, even in the shameless, a small portion of shame; for God hath sown in our nature the seeds of shame. For since fear was insufficient to bring us to a right tone, He hath prepared many other ways to keep us from sin; for example, accusations, fear of the enacted laws^c, love of reputation, the desire of forming friendships, all these are paths to avoid sin. Ofttimes that which has not been done for God's sake, has been done through shame, and that which has not been done for God's sake, hath been done for fear of men. That which we seek for is this, in the first place that men sin not; then we shall afterwards succeed in making them do this for God's sake. Else why did Paul exhort those, who were about to overcome^b their enemies, not by the fear of God, but on the score of waiting for the vengeance^d? *For by so doing, he says, thou shalt heap coals* ROM. xii. 20. *of fire on his head.* For this is his first wish, that our virtue should be established. As I said then, there is in us a sense of shame. We have many good natural affections, which lead to virtue; for example, all of us men are naturally moved to pity, nor is there any other good quality so firmly established in our nature. Whence any one might reasonably enquire, wherefore this above all has been implanted in our nature, to melt^k at tears, to be turned to compassion, to be ready to pity. No one is naturally free from anger^l, no one is naturally free from vainglory, no

^c See on Stat. Hom. vi.

^b κρᾶν. He seems to mean 'to have them in their power.'

^d See on the passage, Hom. xxii. p. 387 O.T.

^k κατακλᾶσθαι. See on Stat. Hom.

xiii. § 9. p. 229 O.T. In that and Hom.

xii. the Law of nature is discussed at

some length.

^l The Editor ventures to adopt the

Hom. 4. one is naturally above emulation, but pity lies deep in every one's nature, however fierce and ungentle they be. And what marvel? we pity even beasts, such a superabundance of pity lies deep in us. If we see a lion's whelp we are somewhat affected; much more when we see one of our own race. See how many maimed there are: even this is sufficient to lead us to pity. Nothing so much pleases God as mercy¹. Wherefore with this the priests were anointed, and the kings, and the prophets, for they had in the oil, a type of God's love to man; and they further learnt, that rulers should have a greater share of mercy². It shewed that the Spirit is to come to men through mercy, since God pities and is kind to man. For, *Thou hast mercy upon all*, it is written, *for Thou canst do all things*. For this cause they were anointed with oil^m: for it was from mercy He appointed the priesthood, and kings were anointed with oil. And would one praise a ruler, he can make mention of nothing so becoming him as mercy, for pity is peculiar to power. Consider that the world was established by pityⁿ, and then imitate thy Lord. *The mercy of man is toward his neighbour, but the mercy of the Lord is upon all flesh*. How over all flesh? Whether you speak of sinners or just men, we all need the mercy of God; we all enjoy it, be it Paul, be it Peter, or be it John. Listen to their own words, for there is no need of mine. For what says this blessed one? *But I obtained mercy, because I did it ignorantly*. What then, was there afterwards no need of mercy? Hear what he says again; *But I laboured more abundantly than they all: yet not I, but the grace of God which was with me*. And of Epaphroditus he says, *For indeed he was sick, nigh unto death; but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow*. And again he says, *We were pressed out of measure above strength, insomuch that we despaired even of life. But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, who delivered us from so great deaths, yea, and will deliver*. And again,

¹ ἐλεημοσύνη.

² ἐλέου.

Wisd.
xi. 23.

Ecclus.
xviii. 13.

¹ Tim.
i. 13.

¹ Cor.
xv. 10.

Phil. ii.
27.

² Cor. i.
8, 9, 10.

conjecture of Dounæus, ἀργός for ἀργός, 'idle' which makes no sense, and has accordingly been translated *strenuus*, in the Latin version.

^m B [with another of Dr. Field's MSS.] 'received the oil for a symbol.'

ⁿ Comp. Wisd. i. 14, xi. 24.

And I was delivered out of the mouth of the lion; and the Lord shall deliver me. And every where we shall find him boasting of this, that by mercy he was saved. Peter too became so great, because mercy was shewn him. Listen to Christ saying to him, *Satan hath desired to sift thee as wheat; and I have prayed for thee, that thy faith fail not.* John too became so great through mercy, and in short all the Apostles. For listen to Christ when He says, *Ye have not chosen Me, but I have chosen you.* For we all have need of the mercy of God, as it is written, *The mercy of God is over all flesh*°. But if these men needed the mercy of God, what should one say of the rest? For why, tell me, doth He *make the sun to rise on the evil and the good*? Did He withhold the rain for one year, would He not destroy all? And what if He caused overwhelming rain? what if He rained down fire? what if He sent flies? But what am I saying? if He were to make darkness such as once He did, would He not destroy all? if He were to shake the earth, would not all perish? It is now seasonable to say, *What is man, that Thou art mindful of him?* Were He only to threaten the earth, all men would become one tomb. *As a drop of water from the bucket, it is written, so are the nations in His sight, they shall be counted as very small dust, as the turning of the balance.* It were as easy for Him to destroy all things, and to make them again, as for us to turn the balance. He then who has such power over us, and sees us sinning daily, and yet punishes us not, is it not by mercy that He endures us? For the very beasts exist by mercy: *Thou, Lord, shalt save both man and beast.* He looked upon the earth, and filled it with living things. And wherefore? For thy sake! And wherefore did He make thee? Was it not through His goodness?

There is nothing better than mercy^p. It is the cause of light both in this life and in the next. *Then shall thy light break forth as the morning*, saith the Prophet, if thou shewest pity upon thy neighbour. And as oil affords this light now, so there too doth mercy grant us a great, a marvellous

° Eccus. xviii. 13, as above. Compare Ps. cxlv. 9, and Job iv. 18.

^p Or 'than oil' Sav. there is running all through this passage a play on the

words *ελεος* and *ελεων*, which in their pronunciation would sound nearly alike.

PHIL. i. 30.

2 Tim. iv. 17, 18.

(5)

S. Luke xxii.

31, 32.

S. John xv. 16.

S. Matt. v. 45.

Ps. viii. 4.

Is. xl. 15.

Ps. vi. xxxvi. 16.

Is. lviii. 8.

HOM. 4. light. Much mention doth Paul too make of this mercy.
Gal. ii. 10. In one place hear him say, *Only that we should remember the poor.* And in another, *If it be meet that I go also.*
1 Cor. xvi. 4. And in every place, turn where you will, ye see him anxious about this very thing. And again, *And let ours also learn to maintain good works.* And again, *These things are good and profitable unto men.* Listen to the words of a certain
Tit. iii. 14. one which saith, *Alms do deliver from death;* and another, *If Thou takest away pity, Lord, Lord, who shall stand;* and
Ib. 8. it is written, *If Thou enterest into judgment with Thy servant;* another saith, *A great thing is man, and an honourable thing is a merciful man.* For this is the true character of man, to be merciful, yea, rather the character of God, to shew mercy. Dost thou see, how strong is the mercy of God? This made all things, this formed the world, this made the angels, it was all through mere goodness. For this cause too He threatened hell, that we may attain unto the kingdom, and through mercy we do attain unto the kingdom. For wherefore did God, being alone, create all things? was it not through goodness? was it not through love to men? If you ask why such and such things are, you will always find your answer in Goodness. Let us shew mercy to our neighbours that mercy may be shewn to us. These acts of mercy^a we shew not so much to them, as lay up for ourselves against That Day. When the flame of fire shall be great, this oil is that which will quench the fire and bring light to us. Thus by this means shall we be freed from the fire of hell. For whence will He be compassionate and shew mercy? Does not mercy come of love? Nothing incenses God so much as to be pitiless. "A man was brought to him who owed him ten thousand talents, and he was moved with compassion, and forgave him. And there were owing to that man from his fellow servant a hundred pence, and he caught him by the throat. Therefore the Lord delivered him to his tormentors, till he should pay what was due." Let us on hearing this be merciful to those who are our debtors in money or

S. Matt. xviii. 23.

^a al. This oil; see last note; and on Rom. xiv. 13. Hom. xxv. p. 425 O.T. note g; and on S. Matt. xxv. Hom. lxxviii. init. p. 1037 O.T. also Hom. on Stat. vi. p. 130 O.T. note c. He may

mean here to distinguish the fire of Hell, from which we may be freed, from that which is to rage, but to be quenched.

in wrongs. Let no one remember evils, except he wishes to injure himself. For it doth not hurt him so much [as thee]. For him God either punishes or not; but dost thou, while thou forgivest not thy neighbour, seek that kingdom? Lest this should happen to us, let us pardon all, (for it is ourselves that we pardon,) and let us forgive, that God may forgive us our trespasses, and so we may obtain the good things which are in store, through the grace and lovingkindness of Jesus Christ, with Whom to the Father and the Holy Ghost, be glory now and for ever, world without end. Amen.

PHIL. I.
30.

HOMILY V.

PHIL. ii. 1—4.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory : but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.

(1)
¹ παρέρ-
χεται.

THERE is nothing better, there is nothing more affectionate than a spiritual teacher; such an one surpasses¹ the kindness of any natural father. For consider how this blessed one entreats the Philippians concerning the things which were to their own advantage. For what does he say, in exhorting them concerning concord, that cause of all good things? See how earnestly, how vehemently, with how much sympathy he speaks, *If there be therefore any consolation in Christ*, that is, if ye have any comfort in Christ, as if he had said, If thou makest any account of me, if thou hast any care of me, if thou hast ever received good at my hands, do this. This mode of earnestness we use when we claim a matter which we prefer to every thing else. For if we did not prefer it to every thing, we should not wish to receive in it our recompense for every thing, and acknowledge that by it all affection is shewn. We indeed remind men of our carnal claims; for example, if a father were to

say to his son, If thou hast any reverence for thy father, PHIL. II. 2. if any remembrance of my care in nourishing thee, if any remembrance of the affection due to me, if any memory of the honour thou hast received of me, if any of my kindness, be not at enmity with thy brother; that is, for all those things, this is what I ask in return.

But Paul does not so, for he calls to our remembrance no carnal, but all of them spiritual benefits. He means, if ye will give me any consolation in my temptations, and encouragement in Christ, *if any comfort of love*, if ye will shew any communion in the Spirit, if ye have *any bowels and mercies*, fulfil ye my joy. *If any bowels and mercies.* Paul speaks of the concord of his disciples as mercy towards himself, thus shewing that the danger was extreme, if they were not of one mind. If I can obtain consolation from you, if I can communicate with you in the Spirit, if I can communicate with you in the Lord, if I can find mercy and pity at your hands, shew by your love the return of all this. All this have I gained, if ye love one another.

Ver. 2. *Fulfil ye my joy.*

That the exhortation might not seem to be made to people who were still deficient, see how he says not, "Cause me to rejoice," but *fulfil my joy*; that is, Ye have begun to plant it in me, ye have already given me some portion of peacefulness¹, but I desire to arrive at its fulness. Say, τὸ (B. τοῦ) εὐ-ρηγεῖσθαι. what wouldest thou? that we deliver thee from dangers? that we supply somewhat to thy need? Not so, but *that ye be like-minded, having the same love*, in which ye have begun, *being of one accord, of one mind*. Oh how often does he repeat the same thing by reason of his great affection! *That ye be like-minded, having the same love*, he says, yea rather, *that ye be of one mind*; for this is more than of a like mind.

Having the same love. That is, let it not be simply in faith alone, but in all other things; for there is such a thing as to be like-minded, and yet not to have love. *Having the same love*, that is, love and be loved alike; do not thou enjoy much love, and shew less love to others, so as to be covetous even in this matter; nay, do not thou suffer it in thyself. *Of one accord*², he adds, that is, with σὺν ὑμῖν.

Hom. 5. one soul, deeming the bodies of all to be your own, not in substance, for that is impossible, but in purpose and intention. Let all things proceed as from one soul. What means of one accord? He shews when he says of one mind. Let

¹φρόνημα, your mind¹ be one, as if from one soul.

which is
the act
of the
soul.

Ver. 3. *Let nothing be done through strife.*

Finally he thinks it right to tell them the way how this may be. *Let nothing be done through strife or vain-glory.* This, as I always say, is the cause of all evil. Hence come fightings and contentions. Hence come envyings and strifes. Hence it is that love waxes cold, when we love the praise of men, when we are slaves to the honour which is paid by the many, for it is not possible for a man to be the slave of praise, and to be a true servant of God. How then shall we flee vain-glory? for thou hast not yet told us the way. Listen then to what follows.

But in lowliness of mind let each esteem other better than himself. Oh how full of true wisdom, how universal a gathering-word² of our salvation is the lesson he has put forth! If thou feelest, he means, that another is greater than thyself, and persuadest thyself so, yea more, if thou not only sayest it, but art fully persuaded of it, then thou assignest him the honour, thou wilt not be displeased at seeing him honoured by another. Do not then think him simply greater than thyself, but *better*³, which is a very great superiority, and thou wilt not think it strange nor be pained thereby, if thou seest him honoured. Yea though he treat thee with scorn, thou wilt bear it nobly, for thou hast esteemed him greater than thyself. Though he revile thee, thou wilt submit. Though he treat thee ill, thou wilt bear it in silence. For when once the soul is fully persuaded that he is greater, it falls not into anger when it is ill-treated by him, nor yet into envy, for no one would envy those who are very far above himself, for all things are put to the account of his excellence.

²συνκρό-
τημα.

³ὀπερ-
ἔχειν.
iii.
above.

(2) Here then he instructs the one party to be thus minded. But when he too, who enjoys such honour from thee, is thus affected toward thee, consider what a double wall there is erected of inoffensiveness; for when thou esteemest him thus worthy of honour, and he thee likewise, nothing pain-

ful can possibly arise, for if this conduct when shewn by one is sufficient to destroy all strife, who shall break down the safeguard, when it is shewn by both? Not even the devil himself. The defence is threefold, and fourfold, yea manifold. PHIL. II. 3.

For humility is the cause of all good: and that you may learn this, listen to the prophet saying, *For Thou desirest not sacrifice, else would I give it: Thou delightest not in burnt offering. The sacrifices of God are a broken spirit, a broken and a contrite heart, God will not despise.* MORAL. Ps. II. 16, 17. He does not require simply humility, but an excess of humility. As in the case of bodily substances, that which is *broken* will not rise against that which is *solid*, but, how many ills soever it may suffer, will perish itself rather than attack the other, so too the soul, even if constantly suffering ill, will choose rather to die, than to avenge itself by attack. [see on Hebrews p. 123 O.T.]

How long shall we be puffed up thus ridiculously? For as we laugh, when we see children drawing themselves up, and looking haughty, or when we see them picking up stones and throwing them, thus too is the haughtiness¹ of men, the offspring of a puerile intellect, and an unformed mind. *Why are earth and ashes proud?* Art thou high-minded, O man? and why? tell me what is the gain? Whence art thou highminded against those of thine own kind? Dost not thou share the same nature? the same life? Hast not thou received like honour from God? But thou art wise? Thou oughtest therefore to be thankful, not to be puffed up. Haughtiness is the highest act of ingratitude, for it denies^d the gift of grace. He that is puffed up, is puffed up as if he had excelled by his own strength, and he who thinks he has thus excelled is ungrateful toward Him who bestowed that honour. Hast thou any good? Be thankful to Him who gave it. Listen to what Joseph said, and what Daniel. For when the king of Egypt sent for Joseph, and in the presence of all his host asked him concerning a matter in which the Egyptians who were most learned in these things had forsaken the field, when he was on the point of destroying all their power, and of appearing wiser than the astrologers, the prophets, the enchanters, 1 ἀνόνοια. Eccles. x. 9.

^d Lit. 'takes away,' i. e. takes the credit from the Giver.

Hom. 5. the magicians, and all the wise men of those times, and that from captivity and servitude, and he but a youth, (and his glory was thus greater, for it is not the same thing to shine when known, and contrary to expectation, so that its being unlooked for rendered him the more admirable;) what then did he say, when he came before Pharaoh? Was it, 'Yea, I know the dream?' Not so, but what? When no one urged it on him, he said from his own excellent spirit, *Do not interpretations belong to God?*^e Behold he straightway glorified his Master, wherefore he himself was also glorified. For this too is no slight thing. For that God had revealed it to him was a far greater thing than if he had excelled himself. For he shewed that his words were worthy of credit, and this was a very great proof that God was with him. There is no one thing so good, as to be the friend of God. For if, says the Scripture, *he*¹ *were justified by works, he hath whereof to glory, but not before God.* For if he who has been vouchsafed grace maketh his boast in God, that he is loved of Him, because his sins are forgiven, and he that worketh hath whereof to boast, but not before God, as the other; (for this very thing^f is a proof of our excessive weakness;) he who has received wisdom of God, how much more admirable must he be? He glorifies God, and is glorified of Him, for He says, *them that honour Me, I will honour.*

Rom. iv.
2.
¹ *Abraham*

1 Sam.
ii. 30.

Ezek.
xxviii. 3.

Dan. ii.
30.

Again, listen to him who descended from Joseph, than whom no one was wiser. *Art thou wiser*^g, says He, *than Daniel?* This Daniel then, when all the wise men that were in Babylon, and the astrologers moreover, the prophets, the magicians, the enchanters, yea when the whole of their wisdom was not only coming to be convicted, but to be wholly destroyed, (for their being destroyed was a clear proof that they had deceived before,) this Daniel coming forward, and preparing to solve the king's question, does not take the honour to himself, but first ascribes the whole to God, and says, *But as for me, O king, it is not re-*

^e Gen. xl. 8. This he said to the baker and cupbearer in prison, but he also said to Pharaoh, *It is not in me: God shall give Pharaoh an answer of peace*, c. xli. 18.

^f He may mean our *boasting* of such things as we do, or the fact that our goodness extends not to God.

^g E. V. *Thou art*, but the sentence is of an ironical turn.

vealed to me for any wisdom that I have beyond all men. PHIL. ii. 1—4.
 And the King worshipped him, and commanded that they Dan. ii. 46.
 should offer an oblation. Seest thou his humility? seest thou his excellent spirit? seest thou his habit of lowliness? Listen also to the Apostles, saying at one time, *Why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?* And again, *We also are men of like passions with you.* Now if they thus refused the honours paid them, men who by reason of the humility and power of Christ wrought greater deeds than Christ, (for He says *He that believeth in Me shall do greater works than those that I do,*) shall not we wretched and miserable men do so, who cannot even beat away gnats^h, much less devils? who have not power to benefit a single man, much less the whole world, and yet think so much of ourselves that the devil himself is not like us?

There is nothing so foreign to a Christian soul as haughtiness. Haughtiness, I say, not boldness nor courage, for these are congenial. But these are one thing, and that another; so too humility is one thing, and meanness, flattery, and adulation, another. (3)

I will now, if you wish, give you examples of all these qualities, for these things which are contraries seem in some way to be placed near together, as the tares to the wheat, and the thorns to the rose. But though babes may easily be deceived, they who are men in truth, and are skilled in spiritual husbandry, know how to separate what is really good from the bad. Let me then lay before you examples of these qualities from the Scriptures. What is flattery, and meanness, and adulation? Ziba flatteredⁱ David out of season, and falsely slandered his master. Much more did Ahitophel flatter Absalom. But David was not so, but he was humble, for the deceitful are flatterers, as when they say, *O king, live for ever.* The Magians again are an instance of flatterers^k. 2 Sam. xvi. 1-3. Ib. xvii. 1-4. v. Dan. ii. 4.

^h This hyperbolic expression may have a moral meaning with respect to petty annoyances; and in allusion to the fan used in the Holy Eucharist. *Goar. p. 76, Bingham xv. c. 3 § 6.*

ⁱ Compare 2 Sam. xix. 26. He means that Ziba had resource to un-

worthy means of winning David's favour. And that Ahitophel was ready to serve Absalom from selfish motives.

^k [Possibly referring also to Dan. ii. 4. The sentence is omitted in Savile's text.]

58 *Examples of Humility, Courage, Meekness, Audacity.*

Hom. 5. We shall find much to exemplify this in S. Paul's conduct in the Acts. When he disputed with the Jews he did not flatter them, but was humble-minded, (for he knew how to speak boldly too,) as when he says, *Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem.*

v. Acts xxviii. 17. That these were the words of humility, listen how he rebukes them in what follows, *Well spake the Holy Ghost, Hearing ye shall hear, and shall not understand, and seeing ye shall see and not perceive.* Seest thou his courage? Behold also the courage of John the Baptist, which he used before Herod; when he said, *It is not lawful for thee to have thy brother's wife.*¹ This was boldness, this was courage. Not so the words of Shimei, when he said, *Come out, thou bloody man,* and yet he too spake with boldness; but this is not courage, but audacity, and insolence, and an unbridled tongue. Jezebel too insulted when she called Jehu the slayer of his master¹, but this was audacity, not boldness. Elias too insulted but this too was boldness and courage; *I have not troubled Israel, but thou and thy father's house.* Again, Elias spake with boldness to the whole people, saying, *How long will ye go lame on both your thighs?* Thus to rebuke was boldness and courage. This too the prophets did, but that other was audacity.

1 Kings xviii. 18. Would you see words of humility and not of flattery? listen to S. Paul, saying, *But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself, yet am I not hereby justified.* This is of a spirit that becomes a Christian; and again, *Dare any of you having a matter against another, go to law before the unjust, and not before the saints?*

1 Cor. iv. 3, 4. Would you see the flattery of the foolish Jews? listen to them saying, *We have no king but Cæsar.* Would you see humility? listen to Paul again, when he says, *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake.* Would you see flattery and au-

¹ 2 Kings ix. 13. *Had Zimri peace who slew his master?*

dacity? *Audacity* in the case of Nabal, and *flattery* in PHIL. ii. 1—4. that of the Ziphites? For they in purpose betrayed David. 1 Sam. xxv. 10, 11. Would you see the *wisdom* of David, which was not flattery, how he gat Saul into his power, and yet spared him? 1b. xxiii. 20. Would you see the flattery of those who murdered Mephibosheth^m, whom David slew? In fine, and to sum up all, 1b. xxvi. 5—12. audacity is shewn when one is enraged, and insults another for no just cause, either to avenge himself, or from unjust excitement; but boldness and courage are when we dare to face perils and deaths, and despise friendships and enmities for the sake of what is pleasing to God. Again, flattery and meanness are when one courts another not for any right end, but hunting after some of the things of this life; but humility, when one does this for the sake of things pleasing to God, and descends from his own proper station that he may perform something great and admirable. If we know these things, happy are we if we do them. For to know them is not enough. For Scripture says, *Not the hearers of the law, but the doers of the law shall be justified.* Rom. ii. 13. Yea rather knowledge even condemneth, when it is without action and deeds of virtue. Wherefore that we may escape the condemnation, let us seek to practise them, that we may obtain those good things that are promised in Christ Jesus our Lord, for to Him is glory for ever and ever. Amen.

■ 2 Sam. iv. 8. So some copies of LXX. for Ishhobeth.

HOMILY VI.

PHIL. ii. 5—8.

Let this mind be in you, which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God : but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

- (1) OUR Lord Jesus Christ, when exhorting His disciples to great actions, places before them Himself, and the Father, and the Prophets, as examples ; as when He says, *For thus they did unto the Prophets which were before you* ; and again, *If they have persecuted Me, they will also persecute you* ; and *Learn of Me, for I am meek* ; and again, *Be ye merciful, as your Father which is in heaven is merciful*. This too the blessed Paul did ; in exhorting them to humility, he brought forward Christ. And he does so not here only, but also when he discourses of love towards the poor, he speaks in this wise. *For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor*. Nothing rouses a great and philosophic soul to the performance of good works so much as learning that in this it is likened to God. What encouragement is equal to this ? None. This Paul knew well, and so when he would exhort them to humility, he first besought and supplicated them, then to awe * them he said, *ye stand fast in one Spirit* ;

S. Matt.
v. 12.
S. Luke
vi. 23.
S. John
xv. 20.
S. Matt.
xi. 29.
S. Luke
vi. 36.

2 Cor.
viii. 9.

* ἐντροπικῶς, usually to *shame*, here senting to them the presence of the rather to *make serious*, i. e. by repre- Holy Spirit. See Phil. ii. 12, 13.

he says also, that it is to them an evident token of perdition, PHIL. II. 5-8. but to you of salvation. And last of all he says this, *Let this mind be in you, which was also in Christ Jesus, Who, being in* Phil. i. 27, 28. *the form of God, thought it not robbery to be equal with God,* Ib. II. 5-7. *but made Himself of no reputation, and took upon Him the form of a servant.* Attend, I entreat you, and rouse yourselves, for as a sharp two-edged sword, wheresoever it falls, Heb. iv. 12. though it be among ten thousand phalanxes, easily cuts through and destroys, because it is sharp on every side, and Rev. i. 16. nought can bear its edge; so are the words of the Spirit. For by these words he has laid low the followers of Arius of Alexandria, of Paul of Samosata, of Marcellus of Galatia, of Sabellius the Libyan, of Marcion that was of Pontus, of Valentinus, of Manes, of Apollinarius of Laodicea, of Photinus, of Sophronius, and, in one word, all the heresies. Rouse yourselves then to behold so great a spectacle, so many armies falling by one stroke, that the pleasure of such a sight escape you not. For if when chariots contend in the horse race there is nothing so pleasing as when one of them dashes against and overthrows whole chariots with their drivers, and after throwing down many with the charioteers that stood thereon, drives by alone towards the goal, and the end of the course, and amid the applause and clamour which rises on all sides to heaven, winged as it were by that joy and that applause, sweeps over the whole course with his horses; will not the pleasure be much greater here, when by the grace of God we overthrow at once and in a body the combinations and devilish machinations of all these heresies together with their charioteers?

And if it seem good to you, we will first arrange the heresies themselves in order. Would you have them in the order of their impiety, or of their dates? Let us take the order of time, for it is difficult to judge of the order of their impiety. First then let Sabellius^b the Libyan come forward. What does he assert? that the Father, Son, and Holy Spirit, are mere names given to one Person. Marcion^c of Pontus says, that God the Creator of all things is

^b See Euseb. vii. 6, his heresy had been held before by Praxeas, he was himself later than Marcion.

^c Euseb. iv. 11. Tertullian wrote a treatise against him.

Hom. 6. not good, nor the Father of our Lord Jesus Christ, but that there is another righteous One^d; and that He did not take flesh for us. Marcellus^e, and Photinus^f, and Sophronius assert, that the Word is an energy, and that this energy dwelt in Him who was of the seed of David, and not a personal substance.

[see S.
Iren. iii.
25, 3, iv.
33. 2 pp.
305, 405
O.T.]

Arius confesses indeed the Son, but only in word; for he says that He is a creature, and much inferior to the Father, and others say that He has not a soul. Seest thou the chariots standing? Gaze then on their fall, how he overthrows them altogether, and with a single stroke. How? *Let the same mind be in you*, he says, *which was in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God.* By this Paul^g of Samosata has fallen, and Marcellus, and Sabellius. For he says, *Being in the form of God.* If *in the form*, how sayest thou, O wicked one, that He took His origin from Mary, and was not before? and how sayest thou, that He was an energy? For it is written, *being in the form of God, He took the form of a servant.* Tell me, *the form of a servant*, is it the energy of a servant, or the nature of a servant? Truly the nature of a servant. Thus too the form of God is the nature of God, and therefore not an energy. Behold Marcellus of Galatia, Sophronius and Photinus have fallen.

[see on
Hebrews
p. 110 O.
T.]

- (2) And here comes Sabellius too. It is written, *He thought it not robbery to be equal with God.* Now equality is not predicated, where there is but one person, for that which is equal hath somewhat to which it is equal. Seest thou not the substance of two Persons, and not empty names without things? Hearest thou not the eternal pre-existence of the Only-begotten? And thus much against these.

Lastly, What shall we say against Arius^h, who asserts the Son is of a different substance? Tell me now, what means, *He took the form of a servant*? it means, He became Man. Wherefore *being in the form of God*, He was God. For one *form* and another *form* is named, if the one be true, the other is also. *The form of a servant* means, Man by

^d Tert. adv. Marc. i. 6.

^e Theod. ii. 6, 8. Socr. ii. 19, 20.

^f Theodoret v. 11.

^g Euseb. vii. 27—30.

^h See S. Ath. Disc. i. c. xl. § 4.
p. 237 O.T.

nature, wherefore *the form of God* means, God by nature. And he not only bears record of this, but of His equality too, as S. John also doth, that He is in no way inferior to the Father, for he saith, *He thought it not a¹ thing to seizeⁱ, to be equal with God.* Now what is their wise reasoning? Nay, say they, he proves the very contrary; for he says, that, *being in the form of God, He seized not equality with God.* Now if He were God, how was He able to seize upon it? and is not this without meaning? Who would say that one, being a man, seized not on being a man? for how would any one seize on that which he is? No, say they, but he means that being a lesser God, He seized not upon being equal to the great God, Who was greater than He. Is there then a great and a lesser God? And do ye bring in the doctrines of the heathens to those of the Church? With them there is a greater and a lesser God: whether there be so with you, I know not. For you will find it no where in the Scriptures: there you will find a great God throughout, a lesser one no where. If He were little, how would he be God? If man is not greater or lesser, but the nature is one, and anything which is not of this one nature is not man, how can there be a lesser or a greater God?

He who is not of that nature is not God, for He is every where called great in the Scriptures; *Great is the Lord, and greatly to be praised.* This is said of the Son also, for he always calls Him Lord; and again, *Thou art great and doest wondrous things; Thou art God alone.* And again, *Great is our Lord and great is His power, and of His greatness there is no end.*

But the Son, says Arius, is less². It is thou that sayest so, for the Scripture says the contrary: as of the Father, so it speaks of the Son; for listen to Paul, saying, *Looking for that blessed hope, and the glorious appearing of the great God.* But can he³ have said *appearing* of the Father? Nay, that he may the more convince you, he has added somewhat to *the appearing of the great God.* Is it then not said of the Father? By no means. For the sequel suffers it not which says, *The appearing of the great*

PHIL. II.
5-8.

¹ ἀρπαγ-
μός.

Ps. xlviii.
1.

Ps.
lxxxvi.
10.

Ps. cxlv.
3.

² μικρός.

Tit. II.
13.

³ ἀπα-
μῆ εἰσε.

See
Middle-
ton on
Gr. Art.

¹ E. V. robbery, but S. Chrys. takes it otherwise, and it seems rightly.

HOM. 6. *God, and our Saviour Jesus Christ.* See, the Son is great also. How then speakest thou of small and great?

Listen to the Prophet too, calling Him *The Messenger^k of great counsel.* *The Messenger of great counsel,* is He not
 Isa. ix. 6. great Himself? *The mighty God,* is He small and not great? What mean then these shameless and bold men? That He is small and yet God. I repeat oftentimes what they say, that ye may the more avoid them. He being a lesser God seized not for Himself to be like the greater God! Tell me now, (but think not that these words are mine,) if He were, as they say, lesser, and far inferior to the Father in power, how could He possibly seize to Himself equality with God? For an inferior nature could not seize for himself admission into a greater; for example, a man could not seize on being equal to an angel in nature; a horse could not, though he wished it, seize on being equal to a man in nature. But besides all that, I will say this too. What does Paul wish to establish by this example? Surely to lead the Philippians to humility. To what purpose then, tell me, did he bring forward this example? For no one who would exhort to humility speaks thus; "Be thou humble, and be lowlier in mind than thine equals in honour, for such an one who is a slave has not risen against his master. Do thou imitate him." This, any one would say, is not humility, but arrogance^l. Learn ye what humility is, ye who have a devilish pride! What then is humility? To be lowly minded. And he is lowly minded who humbles himself, not he who is lowly by necessity. To explain what I say, (and do ye attend;) he who is lowly minded, when he has it in his power to be high minded, is humble, but he who is so because he is not able to be high minded, is no longer humble. For instance, If a King subjects
 ἑωδρρυ himself to his own inferior officer¹, he is humble, for he descends from his high estate; but if the inferior officer does so he is not lowly minded; for how? he has not humbled himself from any high estate. It is not possible

^k See also Jer. xxxii. 18, some copies of LXX. omit the latter part of Is. ix. 6, probably because it was not understood.

^l ἀνωβόλια. He means either that calling it humility were arrogance, or 'this is not a question of humility but of presumption.'

to shew^m humble-mindedness except it be in our power to do otherwise, for if it is incumbent upon us to be humble even against our will, this is no excellency which comes from the spirit or the will, but is from necessity. This virtue is called humble-mindedness¹, because it is the humbling of the mind². PHIL. II.
5-8.

If he, who has it not in his power to snatch at another's goods, is content to abide in the possession of his own; should we praise him, think you, for his justice? I trow not, and why? The praise of free choice is taken away by the necessity. If he, who has it not in his power to usurp and be a king, remains a private citizen, should we praise him for his quietness? I trow not. The same rule applies here. For the praise, O ye senseless ones, is not given for abstaining from these things, but for the performance of good deeds; the former is free indeed from blame, but partakes not yet of praise; but the commendation is worthy of Him. Observe at all events that Christ gives praise for this; when He says, *Come ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink.* He did not say, Because ye have not been covetous, because ye have not robbed; these are slight things; but because *ye saw Me an hungred, and fed Me.* Who would ever praise either his friends or his enemies in this sort? No one ever praised even Paul: Why say Paul? no one ever praised even a common man, as thou wouldest praise Christ, because he did not take that rule which was not his due. To admire for such things as this, is to give evidence of much evil. And why? because with evil men this is a matter of praise, as of one that stealeth, if he steal no more. It is otherwise among good men. Is He to be praised because He did not seize on that rule and that honour which was not His due? What folly is this! ¹ ταπεινο-
φροσυνη.
² φρονη-
ματος.

Again, (attend, I entreat you, for the reasoning is long,) Who would ever exhort to humility from such grounds as this? Examples ought to be much greater than the subject, to which we are exhorting, no one will be moved by

^m The aorist implies an act of humility.

- HOM. 6.** what is foreign to the subject. For instance, did Christ exhort men to do good to their enemies? He set before them a great example, even that of His Father, that *He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.* Did He exhort to endurance of wrong? He set Himself as an example,
- S. Matt. v. 45.** *Learn of Me, for I am meek and lowly in heart.* And again, *If I your Lord and Master do these things, how much more should ye?* Seest thou how these examples are not distantⁿ, for there is no need they should be so distant, for indeed we also do these things. And besides in this case the example is not even near. How so? If He be a servant, He is inferior, and subject to Him that is greater; but this is not lowliness of mind. It was requisite to do the contrary, to exhibit a greater person subjecting himself to a lesser. But since he found not this distinction, between greater and lesser I mean, in God, he made at least an equality. Now if the Son were inferior, this were not a sufficient example to lead us to humility. And why? because it is not humility for the lesser not to rise against the greater, not to snatch at rule, and to be *obedient unto death.*
- Phil. ii. 3.** Again, consider what he says after the example, *In lowliness of mind let each esteem other better than themselves.* He says, *esteem*, for as ye are one in substance, and in the honour which cometh of God, it follows that the matter is one of estimation. Now in the case of those who are greater and lesser, he would not have said *esteem*, but 'honour them that are better than yourselves,' as he says in
- Heb. xiii. 17.** another place, *Obey them that have the rule over you, and submit yourselves.* In that instance subjection is the result of the nature of the case, in this it must be of our own estimation. *In lowliness of mind*, he says, *let each esteem other better than themselves*, as Christ also did.

Thus are their explanations overthrown. It remains that I speak of our own, after I have first spoken of theirs summarily, that when exhorting to lowliness of mind, Paul

ⁿ This sentence is difficult, but it seems to mean that the example of our Lord as Man is less evidently distant than that given just before, but

is still above the lesson; whereas this passage explained as by Ariens would be far short of its purpose.

One Form, in simple Being, implies one Substance. 67

would never have instanced a lesser obedient to a greater. PHIL. II. 5-8.
If he were exhorting servants to obey their masters, he might have done so with propriety, but when exhorting the free to obey the free, to what purpose could he bring forward the subjection of a servant to a master? of a lesser to a greater? He says not (does he?) "Let the lesser be subject to the greater," but ye who are of equal honour with each other be ye subject, *each esteeming other better than themselves*. Why then did he perchance not bring forward the obedience of the wife, and say, As the wife obeys her husband, so do ye also obey? Now if he did not bring forward that state in which there is equality and liberty, since in that the subjection is but slight, how much less would he have brought forward the subjection of a slave? I said above, that no one praises a man for abstaining from evil, nor even mentions him at all; no one who desires to praise a man for continence would say, he has not committed adultery, but, he has abstained from his own wife, for we make no account of abstinence from evil, for it would be ridiculous.

I said that the *form of a servant* was a true form, and in no way less. *The form of God* therefore is perfect, and not less. Why says he not "being made¹ in the form of God," but, *being² in the form of God*? This is the same as the saying, *I am that I am*. *Form* implies that there is no difference so far as it is form. It is not possible that things of one substance should have the form of another, as no man has the form of an Angel, neither has a beast the form of a man. How then should the Son?

Further, in our own case, since we men are of a compound nature, form pertains to the body, but in the case of a simple and altogether uncompounded nature, it is of the substance. But if thou contendest that he speaks not of the Father, because the word is used without the article, I say that in many places this is meant, though the word be used without the article. Why say I, in many places? for in this very place he says, *He thought it not robbery to be equal with God*, using the word without the article, though speaking of God the Father.

I would add our own explanation, but I fear that I shall

HOM. 6. overwhelm your minds. Meanwhile remember what has been said for their refutation; meanwhile let us root out the thorns, and then will we scatter the good seed after that the thorns have been rooted out, and a little rest has been given to the land; that when rid of all the evil thence contracted, it may receive the divine seed with full virtue.

MORAL. Let us give thanks to God for what has been spoken; let us intreat Him to grant us the guarding and safe keeping thereof, that both we and ye may rejoice, and the heretics may be put to shame. Let us beseech Him to open our mouth for what follows, that we may with the same earnestness lay down in turn what appertains to ourselves. Let us supplicate Him to vouchsafe us a life worthy of the faith, that we may live to His glory, and that His name

Is. lli. 5. may not be blasphemed through us. For, *woe unto you*, it is written, *through whom the name of God is blasphemed.* **LXX.** nearly. If we, when we have a son, (and what is there more our own than a son,) if we, when we have a son, and are blasphemed through him, renounce him, turn away from him, and will not receive him; how much more will God, when He has ungrateful servants who blaspheme and insult Him, turn away from them and hate them? And who will take up him whom God hates and turns away from? None but the devil and his angels¹. And whomsoever his angels take, what hope of salvation is left for him? what comfort-in life?

S. John x. 28. As long as we are in the hand of God, *no one is able to pluck us out*, for that hand is strong; but when we fall away from that hand and that help, then are we lost, then

Ps. lxii. 3. we are exposed, ready for any to snatch away, *as a bowing wall, and a tottering fence*, for when the wall is weak, it is easy to be attacked of all. Think not this which I am about to say refers to Jerusalem alone, but to all men. **Isa. v. 1—7.** And what was spoken of Jerusalem? *Now will I sing to My well-beloved a song touching His vineyard. My well-beloved hath a vineyard in a very fruitful hill, and I² made a fence about it, and surrounded it with a dike, and planted it with the vine of Sorech, and built a tower in the midst of it, and also dug a winepress in it, and I looked that it should* **LXX.** **² E. V.** **he.**

bring forth grapes, and it brought forth wild grapes¹. And PHIL. II. 5-8.
 now, O men of Judah and inhabitants of Jerusalem, judge 1 Cor. thorns.
 between Me and My vineyard. What should have been done to My vineyard, that I have not done to it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? Now therefore I will tell you what I will do to My vineyard: I will take away the hedge thereof, and it shall be for a prey, and I will break down the wall thereof, and it shall be trodden down. And I will leave My vineyard, it shall not be pruned or digged, but thorns shall come up upon it, as upon a desert land, I will also command the clouds, that they rain no rain upon it. For the vineyard of the Lord of Hosts is the house of Israel, and the men of Judah His pleasant plant. I looked that it should do judgment, but it did iniquity, and a cry instead of righteousness. This is spoken also of every soul. For when God who loveth man hath done all that is needful, and man then bringeth forth thorns instead of grapes, He will take away the fence, and break down the wall, and we shall be for a prey. For hear what another prophet speaks in his lamentations: *Why hast Thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field² doth devour it.* In the former place He speaks of 2 μωιδος κυριος. the Mede and Babylonian, here nought is said of them, but here He cannot be speaking of this, but *the boar*, and *the solitary beast* is the devil and all his host, because of his ferocity and impurity. When the Scripture would shew us his rapacity, it saith, *As a roaring lion, he walketh about seeking whom he may devour*: when his poisonous, his deadly, his destructive nature, it calleth him a snake, and a scorpion; *Tread*, saith He, *on serpents and scorpions, and over all the power of the enemy*: when it would represent his strength as well as his venom, it calleth him a dragon; as when it says, *That leviathan whom thou hast made to play therein.* Scripture every where calleth him a dragon, Ps. civ. 26. and a crooked serpent, and an adder; he is a beast of many Ps. lxxiv. 13, 14. folds, and varied in his devices, and his strength is great, Is. xxvii. 1; II. 9. he moves all things, he disturbs all things, he turns all things up and down. But fear not, neither be afraid; watch Ezek. xxix. 3; xxxii. 2,

Ps. lxxx. 12, 13.

v. 1 S. Pet. v. 8.

v. 8. Luke x. 19.

HOM. 6. only, and he will be as a sparrow; *tread*, saith He, *on serpents and on scorpions*. If we will, He causes him to be trodden down under our feet.

- (5) See now what scorn is it, yea, what misery, to see him standing over our heads, whom it has been given to us to tread down. And whence is this? it is of ourselves. If we choose, he is great; if we choose, he becomes small. If we take heed to ourselves, and take up our stand with Him who is our King, he draws himself in, and will be no better than a little child in his warfare against us. . Whensoever we stand apart from Him, he puffeth himself up greatly, he uttereth terrible sounds, he grindeth his teeth, because he finds us without our greatest help. For he will not approach to us, except God permit him; for if he dared not to enter into the herd of swine, except by God's permission, how much less into men's souls. But God does permit him, either to chasten, or to punish us, or to make us more approved, as in the case of Job. Seest thou that he came not to him, neither dared to be near him, but trembled and quaked? Why speak I of Job? When he leaped upon Judas, he dared not to seize on him wholly, and to enter into him, until that Christ had severed him from the sacred band. He attacked him indeed from without, but he dared not enter in, but when he saw him cut off from that holy flock, he leaped upon him with more than wolfish vehemence, and left him not till he had slain him with a double death.

These things were written for our admonition. What gain have we from knowing that one of the twelve was a traitor? what profit? what advantage? Much. For, when we know whence it was that he arrived at this deadly counsel, we shall be on our guard from it, that we too experience not the like. Whence came he to this? From the love of money. He was a thief. For thirty pieces of silver he betrayed his Lord. So intoxicated was he with this passion that he betrayed the Lord of the world for thirty pieces of silver. What can be worse than this madness? Him to whom nothing is equivalent, nothing is equal, *before whom the nations are as nothing*, Him did he betray for thirty pieces of silver. A grievous tyrant indeed is the

love of gold, and terrible in putting the soul beside itself. PHIL. II. 5-8.
A man is not so beside himself from drunkenness * as from love of gold, not so much from madness and insanity as from love of gold.

For tell me, when He called thee, a man unmarked and unknown, made thee one of the twelve, gave thee a share in His teaching, promised thee ten thousand good things, caused thee to work wonders, made thee a sharer of the same table, the same journeys, the same company, the same intercourse, as the rest, were not these things sufficient to restrain thee? For what reason didst thou betray Him? What hadst thou to charge Him with, O wicked one? Rather, what good hadst thou not received at His hands? He knew thy purpose, and ceased not to do His part. He often said, *One of you shall betray Me.* He often marked thee, S. Matt. xxvi. 21. and yet spared thee, and though He knew thee to be such an one, yet cast thee not out of the band. He still bore with thee, He still honoured thee, and loved thee, as a true disciple, and as one of the twelve, and last of all, (oh, for thy vileness!) He took a towel, and with His own unsullied hands He washed thy polluted feet, and even this did not keep thee back. Thou didst steal the things of the poor, and that thou mightest not go on to greater sin, He bore this too. Nothing could persuade thee. Hadst thou been a beast, or a stone, shouldst thou not have been changed by these kindnesses towards thee, by these wonders, by this teaching? Though thou wast thus brutalized, yet still He called thee, and by wondrous works sought to draw thee, that wast more senseless than a stone, to Himself. Yet for none of these things didst thou become better.

Ye wonder perhaps at such folly of the traitor; dread therefore that which wounded him. He became such from avarice, from the love of money. Cut out this passion, for to these diseases does it give birth; it makes us impious, and causes^p us to be ignorant of God, though we have received ten thousand benefits at His hands. Cut it out, I entreat you, it is no common disease, it knoweth how to

* See on Rom. viii. 11. Hom. xiii. without a preposition is more immediate than 'prepara.'
Mor. pp. 230 sq. O.T.

^p παρασκευάζει, which when used

HOM. 6. give birth to a thousand destructive deaths. We have seen what befel him. Let us fear lest we too meet with the same fate. For this cause was it written, that we too should not suffer the same things. Hence did all the Evangelists relate it, that they might restrain us. Flee far from it. Covetousness consisteth not alone in the love of much money, but in loving money at all. It is grievous avarice to desire more than we need. Was it talents of gold that persuaded the traitor? Nay, for thirty pieces of silver he betrayed Him. Do ye not remember what I said before, that covetousness is not shewn in receiving much, but much more in receiving little things? See how great a crime this man committed for a little gold, rather not for gold, but for pieces of silver.

It is impossible, yea impossible for an avaricious man ever to see the face of Christ. This is one of the things which are impossible. It is the root of evils, and if he that possesses one evil thing, falls from that glory, where shall he stand who bears with him the root? He who is the slave of money cannot be a true servant of Christ. Christ Himself hath declared that the thing is impossible.

**S. Matt.
vi. 24.**

Ye cannot, He says, serve God and Mammon, and, No man can serve two masters, for they lay upon us contrary orders. Christ says, "Spare the poor;" Mammon says, "Take from them even that they have." Christ says, "Empty thyself of what thou hast;" Mammon says, "Take also what thou hast not." Seest thou the opposition, seest thou the strife?

- (6) How is it that a man cannot easily obey both, but must despise one? Or is there no need of proof? How so? Do we not see in men's deeds, that Christ is despised, and Mammon honoured? Perceive ye not how that the very words are painful? How much more then the deeds themselves? But it does not appear so painful in the case of the deeds, because we are possessed by the passion. Now if the soul be but a little cleansed of the passion, as long as it remains in this condition it can judge right; but when it departs to what it was before, and is seized by the fever, and is engaged in the pleasure of the thing itself, it hath not its perception clear, it hath not its tribunal uncorrupt. Christ says, *Whosoever he be of you that forsaketh not all*

**S. Luke
xiv. 33.**

that he hath, he cannot be My disciple; Mammon says, *PHIL. II.*
 "Take the bread from the hungry." Christ says, *Clothe 5-8.*
the naked: the other says, "Strip the naked." Christ says, *Is. lviii.* 7.
Thou shalt not hide thyself from thine own flesh; Mammon *ib.*
 says ¹, "Thou shalt not pity those of thine own flesh; ¹ See
 though thou seest thy mother or thy father in want, des- *S. Mark*
 pise them." Why say I father or mother? "Thine own *vii. 11.*
 soul," he says, "destroy it also." And yet he is obeyed!
 Alas! that he, who commands us cruel, and mad, and
 brutal things, is listened to rather than He who bids us gen-
 tle and healthful things! For this is hell appointed; for
 this, fire; for this, that river of fire; for this, the worm that
 dieth not.

I know that many hear me say these things with pain,
 and indeed it is not without pain I say them. But why
 need I say these things? I could wish the things concern-
 ing the kingdom to be ever my discourse, of the rest, of
 the waters of rest, of the green pastures, as the Scripture
 says, *He maketh me to lie down in green pastures, He leadeth Ps. xxiii.*
me beside the still waters, there He maketh me to dwell. ²
 I could wish to speak of the place, whence *sorrow and mourn-* *Is. li. 11.*
ing shall flee away: I could wish to discourse of the plea-
 sures of being with Christ, though they pass all expression
 and all understanding. Yet would I speak of these things
 according to my power. But what shall I do? it is not
 possible to speak concerning a kingdom ^a to one that is
 diseased and in fever; then we must needs speak of health.
 It is not possible to speak of honour to one that is brought
 to trial, for at that time his desire is that he be freed from
 judgment, and penalty, and punishment. If this be not
 effected, how shall the other be? It is for this cause that
 I am continually speaking of these things, that we may the
 sooner pass over to those other. For for this cause did
 God threaten hell, that none may fall into hell, that we all
 may obtain the kingdom; for this cause we too make men-
 tion continually of hell, that we may thrust you onward
 towards the kingdom, that when we have softened your
 minds by fear, we may bring you to act worthily of the
 kingdom. Be not then displeased at the heaviness of our

^a He means an earthly kingdom in the first instance.

HOM. 6. words, for the heaviness of these words it is that lightens our souls from sin. Iron is heavy, and the hammer is heavy, but it forms vessels fit for use, both of gold and silver, and straightens things which are crooked; and if it were not heavy, it would have no power to straighten the distorted substance. Thus too our heavy speech has power to bring the soul into its proper tone. Let us not then flee from heaviness of speech, nor the strokes it gives; the stroke is not given that it may break in pieces or tear the soul, but to straighten it. We know how we strike, how by the grace of God we inflict the stroke, so as not to crush the vessel, but to polish it, to straighten it, and make

2 Tim. ii. 21. *it meet for the Master's use*, to offer it glittering in soundness, and skilfully wrought against that Day of the river of fire, to offer it having no need of that burning pile. For if we expose not ourselves to fire here, we must needs be

1 Cor. xiii. 13. *because it shall be.* burned there, it cannot be otherwise; *For the day of the Lord is revealed by fire.* Better it is that ye be burned for a little space by our words, than for ever in that flame. That this will indeed be so, is plain, and I have oftentimes given you reasons^r which cannot be gainsaid. We ought truly to be persuaded from the Scriptures alone, but forasmuch as some are contentious, we have brought forward many arguments from reason. Nothing hinders that I now mention them, and what were they? God is just. We all acknowledge this, both Gentile and Jew, Heretic and Christian. But many sinners have had their departure without punishment, many righteous men have had their departure after suffering ten thousand grievous things. If then God be just, where will He reward their good to the one, and their punishment to the other, if there be no hell, if there be no resurrection? This reason then do ye constantly repeat^s to them and to yourselves, and it will not suffer you to disbelieve the resurrection; and whoso disbelieves not the resurrection will take care to live with all heed so as to obtain eternal happiness, which God grant that we all be counted worthy of, by the grace and lovingkindness of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost be honour and glory now and for ever. Amen.

^r See on Rom. xvi. 16, Hom. xxxi.
Moral p. 495 O.T.

^s *κατεργάζετε*, sing over them as a charm.

HOMILY VII.

PHIL. ii. 5—11.

Let this mind be in you which was also in Christ Jesus : Who, being in the form of God, thought it not robbery to be equal with God ; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men : and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name : that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth ; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

I HAVE said all that pertains to the heretics. It is be- (1)
fitting that I now speak of what is our own. They say, that the words, *He thought it not robbery*, mean, He did not wrongfully seize*. We have proved, that this is altogether vapid and impertinent, for no man would exhort another to humility on such grounds, nor in this sort does any one praise God, or even man. What is it then, beloved? Give heed to what I now say. Since many men think, that, when they are lowly, they are deprived of their proper right, and debased, Paul, to take away this fear, and to shew that we must not be affected thus, says that God, the Only-begotten, Who was in the form of God, Who was no whit

* Meaning, 'He thought it not a robbery for Himself to commit.' The phrase being always used in the sense of 'a gain.' Our language does not seem capable of expressing it exactly.

HOM. 7. inferior to the Father, Who was equal to Him, *thought it not robbery to be equal with God.*

Now learn what this meaneth. Whatsoever a man robs, and takes contrary to his right, he dares not lay aside, from fear lest it perish, and fall from his possession, but he keeps hold of it continually. He who possesses a dignity which is natural to him, fears not to descend from that dignity, being assured that nothing of this sort will happen to him. As for example, Absalom usurped the government, and dared not afterwards to lay it aside. We will go to another example, but if example cannot present the whole matter to you, take it not amiss, for this is the nature of examples, they leave the greater part for the imagination to reason out. A man rebels against his sovereign, and usurps the kingdom: he dares not lay it aside or put it away, for if he once put it away, straightway it is gone. Let us take another example; if a man takes any thing violently, he keeps firm hold of it continually, for if he lay it down, he straightway loses it; and generally speaking they who have ought by rapine, are afraid to lay it by, or put it away, or not to keep constantly in that state which they have assumed. Not so they, who have possessions not procured by rapine, as Man, who possesses the dignity of being a reasonable being. But here examples fail me, for there is no natural preeminence amongst us, for no good thing is naturally our own, but in God they all are inherent in ¹ His nature. What does he say then? That the Son of God feared not to descend from His right, for He thought not His Godhead a matter of robbery, He was not afraid that any would strip Him of that nature or that right, wherefore He laid it ^b aside, being confident that He should take it up again; He hid it, knowing that He was not made inferior by so doing. For this cause, Paul says not, "He seized not," but *He thought it not robbery*, for He possessed not that estate by robbery, but it was natural, not conferred ^c, it was enduring and safe. Wherefore He refused not to take the form of an inferior ^d.

¹ συγκε-
κλήρω-
ται.

^b The word is neuter, and refers only to 'right' (ἄξιομα), some copies omit 'nature.'

^c δεδομένην, which would imply an

act of giving.

^d δυνάστην, a soldier of the ranks, who attended on an officer. Herod. v. 111. Xen. Anab. iv. 2. 21.

The tyrant fears to lay aside the purple robe in war, while the king does it with much safety. Why so? because he holds his power not as a matter of robbery. He did not refuse to lay it aside, as one who had usurped it, but since He had it as His own by nature, since it could never be parted from Him, He concealed it. PHIL. II.
5-11.

This equality with God He had not by robbery, but as His own by nature. Wherefore *He emptied Himself*. Where be they who affirm, that He underwent constraint, that He was subjected? Scripture says, *He emptied Himself, He humbled Himself, and became obedient unto death*. How did He empty Himself? By taking *the form of a servant, being made in the likeness of men, and being found in fashion as a man*. Paul said, *He emptied Himself*, in reference to the words, *each esteeming other better than himself*. For had He been subjected, had He not chosen it of His own accord, and of His own free will, it would not have been an act of humility. For either He knew not that so it must be, and in that case He is imperfect, or knowing it, He waited for the season of doing it, and in that case He knew not the season, or if He both knew that so it must be, and when it must be, wherefore should He submit to be subjected? To shew the superiority [of the Father]? But this shews not the superiority of the Father, but His own inferiority. For is not the name of the Father sufficient to shew the priority of the Father? For beside this, all the Father hath is the Son's; for this honour is not sufficient from the Father to the Son. PHIL. II.
3.

What then say the heretics? Lo! says one, He did not become man; the Marcionites I mean: what then? in the likeness, Paul saith, of men. But how can one be *made in the likeness of men*? by putting on a shadow? But this is a phantom, not the likeness of a man, for the likeness of a man is another man. And what wilt thou answer to John, when he says, *The Word was made flesh*? But this same blessed one himself also says in another place, *in the likeness of sinful flesh*. S. JOHN I.
14.
ROM.
VIII. 3.

And being found in fashion as a man. See, they say, both *in fashion*, and *as a man*. To be as a man, and to be a man in fashion, is not to be a man indeed. To be a man

Hom. 7. in fashion is not to be a man by nature. See with what ingenuousness I lay down what our enemies say, for that is a glorious victory, and fully gained, when we do not conceal what seem to be their strong points. For this is deceit rather than victory. What then do they say? let me repeat their argument. To be man in fashion is not to be a man by nature; and to be as a man, and in the fashion of a man, this is not to be a man. Is then to take the form of a servant, not to take the form of a servant? So here is an inconsistency¹; and wherefore do you not first of all solve this difficulty? for as you think that this contradicts us, so do we say that the other contradicts you. He says not, "as the form of a servant," nor "in the likeness of the form of a servant," nor "in the fashion of the form of a servant," but *He took the form of a servant*. What then is this? for there is a contradiction. There is no contradiction. God forbid! But what is this cold and ridiculous argument of theirs? He took, say they, the form of a servant, when He girded Himself with a towel, and washed the feet of His disciples. Is this the form of a servant? Nay, this is not the form, but the work of a servant. It is one thing for the work to be the work of a servant, and another to take the form of a servant. Why did He not say, He did the work of a servant, which were clearer? And no where in Scripture is *form* put for "work," for the difference is great; the one is the result of nature, the other of action. In common speaking too we never use "form" for "work." Besides, according to them, He did not even perform the work of a servant, neither girded Himself. For if all was a mere shadow, there was no reality. If He had not real hands, how did He wash their feet? If He had not real loins, how did He gird Himself with a towel? and what kind of garments did He take? for Scripture says, *He took His garments*. So then not even the work is found to have really taken place, but it was all a deception, neither did He wash the feet of His disciples. For if that incorporeal nature was not made manifest, it^e was not in a body. Who then washed the disciples' feet?

S. John
xiii. 12.

^e or He. The sense is difficult. not in a body.' Ben. Lat. omits the Old Lat. 'For if He was an incorporeal being, He was not seen, He was without Greek authority.

Again, what shall we say to contradict Paul of Samosata? ^{PHIL. II. 5-11.} what did he affirm? The very same. But it is no emptying of Himself, that one of human nature, and a mere man, should wash his fellow-servants. For what we said against the Arians, we must repeat against these too, for they differ not from one another, save by a little space of time; both the one and the other affirm the Son of God to be a creature. What then shall we say to them? If He being a man washed man, He emptied not, He humbled not Himself. If He being a man seized not on being equal with God, He is not for that deserving of praise. That God should become man, is great, unspeakable, inexpressible humility; but what humility is there in that one, who was a man, should do the works of men? And where is the work of God ever called *the form of God*? for if He were a mere man, and was called the form of God by reason of His works, why do we not do the same in the case of Peter, for he wrought greater deeds than Christ Himself? Why say you not of Paul, that he had the form of God? Why did not Paul give himself as an example, for he wrought very many servile works, and refused not even to say, ^{2 Cor. iv. 5.} *For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake?*

These are absurdities and trifles! How did He empty Himself? tell me, and what was His emptying? what His humiliation? was it because He wrought wonders? But this Paul and Peter did, so that this was not peculiar to the Son. What means this which he says, *Being made in the likeness of men*? He had many things belonging to us, and many He had not; for instance, He was not born of wedlock, He did no sin. These things had He which no man has. He was not what He seemed only, but He was God also; He seemed to be a man, but He was not like the mass of men. For He was like them in flesh. He means then, that He was not a mere man. That is why he says, *in the likeness of men*. For we indeed are soul and body, but He was God, and soul and body, wherefore he says, *in the likeness*. For lest when you hear that He emptied Himself, you should imagine some change, and degeneracy, and loss; he says, whilst He remained what

Hom. 7. He was, He took that which He was not, and being made
 8. John i. flesh He remained God, in that He was the Word.
 14.

In this then He was like man, and for this cause Paul says, *and in fashion*, His nature degenerated not, nor did any confusion take place, but He became man in fashion. For when he had said that *He took the form of a servant*, he made bold¹ to say this also, thinking that the first would silence all objectors. For when he says, *In the likeness of sinful flesh*, he does not mean that He had not flesh, but that that flesh sinned not, but was like to sinful flesh. Like in what? in nature, not in sin; therefore was His like a sinful soul. As then in the former case he speaks of similarity, because He was not equal in every thing, so here too he speaks of *likeness*, because all things were not equal, for instance His not being born of wedlock, His being without sin, His being not a mere man. And well did he say, *as a man*, for He was not one of the many, but *as one of the many*. The Word who was God did not degenerate into man, nor was His substance changed, but He appeared as a man; not to delude us with a phantom, but to instruct us in humility. When therefore he says, *as a man*, this is what he means, since he calls Him a

1 Tim. ii. Man elsewhere also, when he says, *there is one God, and*
 5. *one Mediator, the Man Christ Jesus*.

Thus much against these heretics. I must now speak against such as deny that He took a soul²; if *the form of God* is "perfect God," then the *form of a servant* is "a perfect servant." Again our argument turns against the Arians. *Being in the form of God*, it is written, *He thought it not robbery to be equal with God*. We do not find "He became," "He took," concerning His divinity, but *He emptied Himself, taking the form of a servant, being made in the likeness of men*; concerning His humanity we find *He took, He became*. He became the latter, He took the latter: He was the former. Let us not then confound nor divide. There is one God, there is one Christ, the Son of God; when I say "One," I mean a union, not a confusion, the one Nature did not degenerate into the other, but was united with it.

¹ i. e. without fear of giving countenance to the Docetæ, or Marcionites, as he had used so strong an expression of reality; or as p. 81.
² The Apollinarian heresy.

He humbled Himself, being made obedient unto death, even the death of the cross. See, says one, He became obedient PHIL. II. 5-8. of His own free-will, He was not equal to Him Whom He obeyed. O ye obstinate ones and unwise, this doth not at all lower Him. For we too oftentimes become obedient to our friends, yet this makes no difference. He became obedient as a Son to His Father; not falling into a servile state, but by this very act above all others guarding the marvel of His true Sonship, by thus greatly honouring the Father. He honoured the Father, not that thou shouldest dishonour Him, but that thou shouldest the rather admire Him, and learn from this act that He is a true Son, in honouring His Father more than all besides. No one hath thus honoured God. As was His height, such was the correspondent humiliation He underwent. As He is greater than all, and no one is equal to Him, so in honouring His Father He surpassed all, not by necessity, nor unwillingly, but this too is a part of His excellence, yea, words fail me. Truly it is a great and unspeakable thing, that He became a servant; that He underwent death, is far greater; but there is something still greater, and more strange. How so? All deaths are not alike; His death seemed to be the most ignominious of all, to be full of shame, to be accursed; for it is written, *Cursed is every one that hangeth on a tree.* Deut. xxi. 23; Gal. iii. 13. For this cause the Jews eagerly desired to slay Him in this manner, to make Him a reproach, that if no one fell away from Him by reason of His death, yet they might from the manner of His death. For this cause two robbers were crucified, one on either side of Him, that He might share their ill repute, and that the Scriptures might be fulfilled, *And He was numbered with the transgressors.* Yet so much Is. llii. 12. the more doth truth shine forth, so much the more doth it become bright; for when His enemies plotted such things against His glory, and it yet shines forth, so much the greater is it shewn to be. It was not by slaying Him simply, but by slaying Him in such sort did they think to make Him abominable, to prove Him more abominable than all men, but they availed nothing. And both the robbers also were such impious ones, (for it was afterward that the one repented,) that, even when on the cross, they

HOM. 7. reviled Him; neither the consciousness of their own sins, nor their present punishment, nor their suffering the same things, restrained their madness. Wherefore the one spake to the other, and silenced him by saying, *Dost not thou fear*
S. Luke xxiii. 40. *God, seeing thou art in the same condemnation?* So great was their wickedness. *Wherefore*, he saith, *God also hath highly exalted Him, and given Him a Name which is above every name.* When the blessed Paul hath made mention of the flesh, he fearlessly speaks of all His humiliation. For as long as he was not saying that He took the form of a servant, but he was speaking of His Divinity, behold how loftily he doth it, (loftily, I say, according to his power; for he speaks not according to His worthiness, seeing that he is not able,) *Being in the form of God, He thought it not robbery to be equal with God.* But when he had said that He became Man, henceforth he discourseth of His low estate, being confident that the mention of His low estate would not harm His Divinity, seeing that His flesh admitted this.

Ver. 9—11. *Wherefore God also hath highly exalted Him, and given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.* Let us say against the heretics, If this is spoken of one who was not incarnate, if of God the Word, how did He highly exalt Him? Was it as if He gave Him something more than He had before? In that case He was imperfect in this point, and was made perfect for our sakes. For if He had not benefited us, He would not have obtained that honour. *And hath given Him*, saith he, *a Name.* See, He had not even a name, as ye say! But how, if He received it as His due, is He found here to have received it by grace, and as a gift, and that *a Name which is above every name?* Let us see too of what kind is that Name? *that at the Name of Jesus*, saith he, *every knee should bow.* They (the heretics) explain name by glory. Is then this glory above all glory? and is glory in short that all worship Him? Far are ye from the greatness of God, who think that ye know God, as He knoweth

[see S.
Cyril
Thesau-
rus.
p. 194.]

Himself. And from this it is plain, how far off ye are PHIL. II. 9-11. from right thoughts of God. And this is plain from hence. Is this ¹, tell me, glory? Therefore before men were created, before angels or before archangels, He was not in glory. If this be the glory which is above every glory, (for this is the meaning of *above every name*), though He were in glory before, yet was He in glory inferior to this. It was for this then that He made the things that are, that He might be raised to glory, not from His own goodness, but because He required glory from us! See ye not their folly? see ye not their impiety?

Now if he said this of Him that was incarnate, it was reasonable, for God the Word allows that this be said of His flesh. It touches not His divine nature, but has to do altogether with the dispensation. But what is meant by, *of things in heaven, and things in the earth, and things under the earth*? It means the whole universe, both angels, and men, and devils; or both the just and the living and sinners.

And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. That is, that all should say so; and this is glory to the Father. Seest thou how wherever the Son is glorified, the Father is also glorified? Thus too when the Son is dishonoured, the Father is dishonoured also. If this be so with us, where the difference is great between fathers and sons, much more in respect of God, where there is no difference, doth honour and insult pass on to Him. If the world be subjected to the Son, this is glory to the Father. And so when we say that He is perfect, wanting nothing, and not inferior to the Father, this is glory to the Father that He begat such a Son. This is a great proof both of His power, and of His goodness, and of His wisdom, that He begat a Son no whit inferior, neither in goodness nor wisdom. When I say that He is wise as the Father, and no whit inferior, this is a proof of the great wisdom of the Father; when I say that He is powerful as the Father, this is a proof of the Father's power; when I say that He is good as the Father, this is the greatest evidence of His goodness, that He begat such (a Son), in no whit less than or inferior to Himself; when

HOM. 7. I say that He begat Him not inferior in substance but equal, and not of another substance, in this I again wonder at God, His power, and goodness, and wisdom, that He hath manifested to us Another, of Himself, such as Himself, except as to being the Father. Thus whatsoever great things I say of the Son, pass on to the Father. Now if this small and light matter (for it is but a light thing to God's glory that the world should worship Him) is to the glory of God, how much more so are all those other things?

MORAL. Let us then believe to His glory, let us live to His glory, for one is no use without the other; when we glorify Him rightly, but live not rightly, then do we especially insult Him, because we are enrolled under Him as a Master and Teacher, and yet despise Him, and stand in no dread of His fearful judgment seat. It is no wonder that the heathen live impurely, nor does it merit great condemnation. But that Christians, who partake in such great mysteries, who enjoy so great glory, that they should live thus impurely, this is worst of all, and unbearable. For tell me: He was obedient to the uttermost, wherefore He received the honour which is on high: He became a servant, wherefore He is Lord of all, both of Angels, and of all other. Let us too not suppose then that we descend from what is our due, when we humble ourselves. For then is it possible for us to be more highly exalted; naturally: then is it especially possible for us to be admired. For that the lofty man is lowly, and that the lowly man is exalted, the sentence of Christ sufficiently declares. Let us however examine the matter itself. What is it to be humbled? Is it not to be blamed, to be accused, and calumniated? What is it to be exalted? to be honoured, to be praised, to be glorified. Well. Let us see how the matter is. Satan was an angel, he exalted himself. What then? was he not humbled beyond all other? has he not the earth as his place? is he not condemned and accused by all? Paul was a man, and humbled himself. What then? is he not admired? is he not praised? is he not lauded? is he not the friend of Christ? Wrought he not greater things than Christ? did he not oftentimes command the devil as a captive slave? did

he not carry him about as an executioner^h? did he not hold him up to scorn? held he not his head bruised under his feet? did he not with much boldness beg of God that others too might do the same? Why speak I of this? Absalom exalted himself, David humbled himself; which of the twain was raised up, which became glorious? For what could be a more evident proof of humility than these words which that blessed Prophet spoke of Shimei, *Let him curse, for the Lord hath bidden him?* And, if you please, we will examine it in actual cases. The Publican humbled himself, although his act can hardly be called humility, but how? he answered in a right-minded manner. The Pharisee exalted himself, what then? Let us examine the circumstances, and search into the matter. Let there be two men, both rich, and highly honoured, and elevated by wisdom and power, and other worldly advantages; then let one of them seek honour from all, let him be angry if he receive it not, let him require more than is due, and exalt himself; let the other despise the whole matter, and bear himself unkindly towards no one on this account, and evade honour when offered to him. For it is not possible to obtain glory any other way than by fleeing from glory, for as long as we pursue it, it flies from us, but when we flee from it, it pursues us. If thou wouldest be glorious, do not desire glory. If thou wouldest be lofty, do not make thyself lofty. And further, all honour him who does not grasp at glory, but spurn him who seeks it. For the nature of man somehow or other is fond of contention, and leans to contrary feeling. Let us therefore despise glory, for thus we shall be enabled to become lowly, or rather to become exalted. Exalt not thyself, that thou mayest be exalted by another; he that is exalted by himself is not exalted by others, he who is humbled by himself is not humbled by others. Haughtiness is a great evil, it is better to be a fool than haughty; for in the one case, the folly is only a perversion of intellect, but in the other case it is still worse, and folly joined with madness: the fool is an evil to himself; but the haughty man is a plague

PHIL. II.
9-11.

2 Sam.
xvi. 11.

^h See on 1 Tim. i. 20 Hom. v. (2) seems to have been *forced* to execute p. 44 O.T. where he says, that Satan judgment.

HOM. 7. to others too. This misery comes of senselessness. One cannot be haughty-minded without being a fool; and he that is brimfull of folly is haughty¹.

¹ ἀνορε-
στομέσος.
Prov.

xxvi. 12. Listen to the Wise Man, who says, *I saw a man wise in his own conceit, but there is more hope of a fool than of him.*

Seest thou how it was not without reason I said, that the evil of which I am speaking is worse than that of folly? for it is written, *There is more hope of a fool than of him.*

Rom. xii. 16.

Wherefore S. Paul too said, *Be not wise in your own conceits.* Tell me what description of bodies do we say are

[see on
Hebrews,
Hom. 29.
p. 345
O.T.]

in good health, those which are much inflated, and are inwardly full of much air and water, or those which are kept low, and have their surface such as marks restraint? It is manifest that we should choose the latter. So too with the soul, that which is puffed up has a worse disease than dropsy, whilst that which is under restraint is freed from all evil. How great then are the good things which lowliness of mind bringeth to us! What wouldest thou have? Forbearance? freedom from anger? love to our fellow men? soberness? attentiveness? All these good things spring from lowly-mindedness, and their contraries from haughtiness: the haughty man must needs be insolent, a brawler, wrathful, bitter, sullen, a beast rather than a man. Art thou strong, and proud thereat? Thou shouldest rather be humble on this account. Why art thou proud for a thing of nought? For a lion is bolder than thou, a wild boar is stronger, and thou art not even as a fly in comparison with them. Robbers too, and violaters of tombs, and gladiators, and even thine own slaves, and those perchance who are the worst subjects, are stronger than thou. Is this then a fit subject for praise? Art thou proud of such a matter? Bury thyself for shame!

But art thou handsome and beautiful? This is the boast of crows. Thou art not fairer than the peacock, as regards either its colour or its plumage; the bird beats thee in plumage, it far surpasseth thee in its feathers² and in its colour. The swan too is passing fair, and many other birds, with whom if thou art compared thou wilt see that thou art nought. Often too worthless boys, and unmarried girls, and harlots, and effeminate men have had this boast;

² κόμην.

(6)

is this then a cause for arrogance? But art thou rich? PHIL. II. 9-11.
 Whence so? what hast thou? Gold, silver, precious stones? This is the boast of robbers, of man-slayers, of those who work in the mines. That which is the labour of criminals, is that a matter of boasting to thee? But dost thou adorn and deck thyself out? Well, we may see horses also decked out, and among the Persians camels too, and for men, all such as are about the stage. Art thou then not ashamed to boast thyself of these things, wherein unreasoning animals, and slaves, and man-slayers, and effeminate, and robbers, and violaters of tombs, share with thee? Dost thou build splendid palaces? and what of this? Many jackdaws dwell in more splendid houses, and have more noble retreats. Dost thou not see how many, who were mad after money, have built houses in fields and desert places, that are retreats for jackdaws? But art thou proud on account of thy voice? Thou canst by no means sing clearer notes than the swan or the nightingale. Is it for thy varied knowledge of arts? But what is wiser than the bee in this; what embroiderer, what painter, what geometrician, can imitate her works? Is it for the fineness of thy apparel? But here the spiders beat thee. Is it for the swiftness of thy feet? Again the first prize is with unreasoning animals, the hare, and the gazelle, and all the beasts¹ which are not wanting in swiftness of foot. Hast thou travelled much? Not more than the birds; their transit is more easily made, they have no need of provisions for the way, nor beasts of burden, for their wings are all-sufficient for them; this is their vessel, this their beast of burden, this their car, this is even their wind, in short, all that a man can name. But art thou clear-sighted? Not as the gazelle; not as the eagle. Art thou quick of hearing? the ass is more so. Of scent? the hound suffers thee not to surpass him. Art thou a good provider? yet thou art inferior to the ant. Dost thou gather gold? yet not as the Indian ants. Art thou proud because of thy health? Unreasoning creatures are far better than we both in habit of body, and in independence, for they fear no poverty. *Be- S. Matt. vi. 26.*
hold the fowls of the air, for they sow not, neither do they

¹ ἀπολείπεται is better with a word beasts that are not left behind by the after it, read perhaps πτηνῶν, 'and the birds for swiftness of foot.'

Hom. 7. *reap, nor gather into barns.* 'So then,' a man may say, 'God has created the irrational animals superior to ourselves.' Dost thou mark what want of consideration is here? Dost thou observe the lack of all investigation? Dost thou observe the great advantage which we derive from an investigation of the points? He, who thought himself above all men, was found to be even lower than the irrational creatures.

But we will have pity upon him, and not follow his example; nor because his thoughts were above the limits of our mortal nature, will we proceed to lower him below the level of the beasts that are without reason, and dismiss him, but lift him up from thence, not for his own sake, for he deserves no better fate, but that we may set forth the loving-kindness of God, and the honour which He has vouchsafed us. For there are things, yes, there are things wherein the irrational animals have no participation with us. And of what sort are these? Piety, and a life based on virtue. Here thou canst never speak of fornicators, nor of effeminate persons, nor of murderers, for from them we have been severed. How so? We know God, we acknowledge His Providence, and are imbued with true philosophy concerning immortality. Here let the irrational animals give place. They cannot contend with us in these points. We live in self-command^k. Here the irrational animals have nothing in common with us. For, while coming behind all of them, we exercise dominion over them; for herein lies the superiority of our dominion, that, while coming behind them, we yet bear rule over them: that thou mightest be instructed that the cause of these things is, not thyself, but God who made thee, and gave thee reason. We set nets and toils for them, we drive them in, and they are at our mercy.

Sobriety of mind, a compliant temper, mildness, contempt of money, are prerogatives of our race; but since thou who art one of those blinded by presumption^l hast none of these, thou doest well in entertaining notions either above the level of mankind, or beneath the very irrational creatures. For this is the nature of blind presumption and

^l ἀπονο-
στημένων.

^k σωφρονούμεν. The word may be used of sobriety, chastity, or moderation.

of audacity; it is either unduly elevated, or on the other hand it is equally depressed, never observing a proper proportion. We are equal to Angels in this respect, that we have a Kingdom pledged to us, the choir¹, unto which Christ is joined. A man is scourged, yet does he not succumb: a man laughs at death, is a stranger to fear and trembling, he does not covet the larger portion. So that they all who are not like this are beneath the irrational animals. For when in the things of the body thou wouldest have the advantage, but hast no advantage in the things which concern the soul, how art thou aught else than inferior to the irrational animals? For bring forward one of the vicious and unthinking, of those that are living in excess and to self¹. The horse surpasses him in warlike spirit, the boar in strength, the hare in swiftness, the peacock in grace, the swan in fineness of voice, the elephant in size, the eagle in keenness of sight, all birds in wealth. Whence then dost thou derive thy title to rule the irrational creatures? from reason? But thou hast it not. For when a man ceases to make a due use of it, he on the other hand degenerates into something inferior to them; for when though possessing reason he is more irrational than they, it had been better had he never from the first become capable of exercising reason. For it is not the same thing after having received dominion to betray the trust, and to let pass the season to receive it. The sovereign who is below the level of his guards, had better never have had on the purple. And it is the very self-same thing in this case. Knowing then that without virtue we are inferior to the very irrational animals, let us exercise ourselves therein, that we may become men, yea rather Angels, and that we enjoy the promised blessings, which may we all attain, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be honour and glory, now and for ever. Amen.

PHIL. II.
9-11.

¹ ἐν πλεονεξίᾳ.

¹ ἡ μετὰ Χ. χορεία, see Rev. xiv. 4.

HOMILY VIII.

PHIL. ii. 12—16.

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but how much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life; that I may rejoice in the day of Christ.

- (1) OUR admonitions should be accompanied with commendations, for thus they become even welcome, when we refer those, whom we admonish, to that measure of zeal which they have themselves exhibited; as Paul, for instance, did here; and observe with what singular discretion; *Wherefore, my beloved*, he says; he did not say simply ‘be obedient,’ not until he had first commended them in these words, *as ye have always obeyed*; i. e. ‘it is not other men, but your own selves, whom I bid you take example by.’ *Not as in my presence only, but how much more in my absence.* Why, *much more in my absence*? ‘Ye seemed perhaps at that time to be doing every thing out of respect to me, and from a principle of shame, but that is no longer so; if then ye make it evident that ye now strive more earnestly, it is also made evident that neither then was it done out of consideration to me, but for God’s sake.’ What

wouldest thou? Tell us. Not that ye give heed to me, but that ye *work out your own salvation with fear and trembling*; for it is impossible for one, who lives devoid of fear, to set forth any high or commanding example; and he said not merely *with fear*, but he added, *and with trembling*, which is an excessive degree of fear. Such fear had Paul: and therefore he said, *I fear lest having preached to others, I myself should be a castaway*. For if without the aid of fear temporal things can never be achieved, how much less spiritual matters; for I desire to know, who ever learnt his letters without fear? who ever became a proficient in any art, without fear? But if, when the devil does not lie in the way, where indolence is the only obstacle, so much of fear is necessary merely in order that we may master that indolence which is natural to us; where there is so fierce a war, so great hindrances, how can we by any possibility be saved without fear?

PHIL. II.
12-16.

1 Cor.
ix. 27.

And how may this fear be produced? If we but consider that God is every where present, that He heareth all things, that He seeth all things, not only whatsoever is being done and said, but also all that is in the heart, and in the depth of the soul, for He is *a Discerner of the thoughts and intents of the heart*. If we so dispose ourselves, we shall not do or say or imagine aught that is evil. For, tell me, if thou hadst to stand constantly near the person of a ruler, wouldest not thou stand there with fear? and how dost thou, standing as thou dost, in God's presence, laugh and throw thyself back, and neither fear nor tremble? See that thou despise not His longsuffering; for it is to bring thee to repentance that He is longsuffering; when thou eatest, think that God is present, for He *is* present: when thou art about to sleep, or giving way to passion, or robbing another, or indulging thy appetite, or whatever thou art about, do so, and thou wilt never be led into laughter, never be inflamed with rage. If this be thy thought continually, thou wilt continually be in *fear and trembling*, forasmuch as thou art standing beside the King. The builder, though he be experienced, though he be perfectly master of his art, yet stands with *fear and trembling*, lest he fall down from the building. Thou too hast believed, thou hast per-

Heb. iv.
12.

[see on
Hebrews,
Hom. 15.
p. 195
O.T.]

HOM. 8. formed many good deeds, thou hast mounted high : secure thyself, be in fear as thou standest, and keep a wary eye, lest thou fall thence ; for manifold are the spiritual sorts of wickedness which aim to cast thee down. *Serve the Lord with fear*, says the Psalmist, *and rejoice unto Him with trembling*. And how is rejoicing compatible with *trembling* ? Nay this is the only rejoicing ; for when we perform some good work, and such as it is likely that those should do who do any thing *with trembling*, then only do we rejoice.. *Work out your own salvation with fear and trembling* : he says not, 'work' but *work out*, i.e. with much earnestness, with much diligence. But as he had said, *with fear and trembling*, and had thrown them into anxiety, see how he relieves their alarm : for what does he say ? *It is God that worketh in you*. Fear not because I said, *with fear and trembling*. I said it not in order that thou shouldest give up in despair, that thou shouldest suppose virtue to be a thing difficult to be attained, but that thou mightest be led to follow after it, and not spend thyself in vain pursuits ; if this be the case, God will work all things. Do thou be bold ; *for it is God that worketh in you*. If then He worketh, it is our part to bring a mind ever resolute, clenched and unrelaxed. *For it is God that worketh in you both to will and to do*. 'If He does Himself work in us to will, how dost thou exhort us ? for if He works Himself even the will, the words, which you speak to us, have no meaning, *that ye have obeyed* ; for we have not *obeyed* ; it is without meaning that thou sayest, *with fear and trembling* ; for the whole is of God.' It was not for this that I said to you, *for He worketh in you both to will and to do*, but my object was to relieve your anxiety. If thou willest, in that case He will 'work in thee to will.' Be not affrighted, it is no great labour ; both the hearty desire and the accomplishment are a gift from Him : for where we have the will, thenceforward He will increase our will. For instance, I desire to do some good work : He has wrought in me the good work itself, and by means of it He has wrought also the will. Or he says this in the excess of his piety, as when he declares that our good deeds are gifts of grace.

As then, when he calls these gifts, he does not put us out of the pale of free will, but accords this to us, so when he says, that He worketh in us to will, he does not deprive us of free will, but he shews that by actually doing right we greatly increase our heartiness in willing. For as doing comes of doing, so of not doing comes not doing. Hast thou given an alms? thou art the more incited to give; hast thou refused to give? thou art become so much the more disinclined. Hast thou practised temperance for one day? thou hast an incitement for the next likewise. Hast thou indulged to excess? thou hast increased the inclination to self-indulgence. *When the wicked man cometh (into the depth of vice) ^a, then cometh also contempt.* As, then, when a man descends into the depth of iniquity, he turns a despiser; so whosoever enters the depth of godliness, quickens his exertions. For as the one runs riot in despair, so the second, under a sense of the multitude of good things, exerts himself the more, fearing lest he should lose the whole. *According to His good pleasure*, he says, that is, for love's sake, for the sake of pleasing Him; to the end that we may do that which is acceptable to Him; that the things may be done according to His will. Here he shews, and makes it a ground of confidence, that He is sure to work in us; for it is His will that we live as He desires we should, and if He desires it, and Himself worketh in us to this end ^b, He will certainly accomplish it also; for it is His will that we live aright. Seest thou, how he does not deprive us of free will?

Do all things, saith he, *without murmurings and disputings*. The devil, when he finds that he has no power to withdraw us from doing right, wishes to spoil our reward by other means. For he insinuates vain-glory or pride, or if neither of these, then murmuring, or, if not this, misgivings. Now then see how Paul sweeps away all these. He said what he did on the subject of humility, to overthrow pride; he spoke of vain-glory, I mean where he says, *not as in my presence only*; here he speaks of *murmuring and disputings*.

^a These words are added by LXX., understanding 'cometh,' as 'cometh far.' *ἐνεργεῖ*, is difficult. Old Lat. seems to have used *ἐδάγει*, making the sense, 'and thus far Himself instructs us.'

^b This clause, *πρὸς δὲ τοῦτο αὐτὸς*

PHIL II.
12-16.
(2)
[see on
Hebrews,
Hom. 12.
p. 156
O.T.]
Prov.
xviii. 3.

Hom. 8. *ting.* But why, I want to know, when in the case of the Corinthians he was engaged in uprooting this evil tendency, did he remind them of the Israelites, and yet here has said nothing of the sort, but simply charged them? Because in that case the mischief was already done, for which reason there was need of a more severe stroke and a sharper rebuke; but here he is giving admonitions to prevent its being done. Severe measures then were not called for in order to secure those that had not yet been guilty; as in leading them to humility he did not subjoin the instance in the Gospel, wherein the proud were punished, but introduced the charge as coming from God's lips; and he addresses them as free, as children of pure birth, not as servants; for in the practice of virtue a rightminded and generous person is influenced by those who have done well, but one of bad principles by the example of such as receive punishment; the one by the consideration of honour, the other of chastisement. Wherefore also writing to the Hebrews, he said, bringing forward the example of Esau, *who for one morsel of meat sold his birthright*; and again, *if any man draw back, My soul shall have no pleasure in him.* And among the Corinthians were many who had been guilty of fornication. Therefore he said, *And lest when I come again my God will humble me among you, and that I shall bewail many that have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.*

S. Luke
xvi. 23?
xviii. 14?

Heb. xli.
16.
ib. x.
38.

2 Cor.
xii. 21.

That ye may be blameless, saith he, and harmless; i. e. irreproachable, unsullied; for murmuring occasions no slight stain. And what means without disputing? Do not question, he says, whether it be good, or not good, though it be trouble, or labour, or any thing else whatever. He did not say, 'that ye be not punished,' for punishment is reserved for this; and this he made evident in the Epistle to the Corinthians; but here he said nothing of the sort; but he says, That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine like lights in the world, holding forth the word of life, that I may rejoice in the day of Christ.

Observe thou that he is instructing them not to murmur? So that murmuring is left for unprincipled and graceless slaves; for tell me, what manner of son is that, who murmurs at the very time that he is working in his father's house and is working for his own benefit? Consider, he says, that it is for yourself that you are labouring, that it is for yourself that you are laying up; it is for those to murmur, when others profit by their labours, others reap the fruit; but he that is gathering for himself, why doth he murmur? Because his wealth does not increase? But this is not the case. Why does he murmur who acts of free-will, and not by constraint? It is better to do nothing than to do it with murmuring, for even the very thing itself is spoilt; and do you not remark that in our own families we are continually saying this; 'it were better for these things never to be done, than to have them done with murmuring?' and we had often rather be deprived of the services some one owes us, than submit to his murmuring. For murmuring is intolerable, most intolerable; it borders upon blasphemy. Otherwise why had those men to pay a penalty so severe? It is ingratitude; the murmurer is ungrateful to God, but whoso is ungrateful to God does thereby become a blasphemer. Now there were at that time, if ever, uninterrupted troubles, and dangers one after another, no pause, no remission: innumerable were the horrors, which pressed upon them from all quarters, but now we have profound peace, a perfect calm.

Wherefore then murmur? Because thou art poor? Yet think of Job. Or because sickness is thy lot? What then if, with the consciousness of as many excellencies and as high attainments as that holy man, thou hadst been so afflicted? Again reflect on him, how that for a long time he never ceased to breed worms, sitting upon a dunghill and scraping his sores; for the account says, that *(after a long time had passed,)* then said his wife unto him, *How long wilt thou persist, saying, Yet a little while I bide in expectation? say a word against the Lord and die.* But your child is dead? What then if thou hadst lost all thy children, and that by an evil fate, as he did? For ye know, (3)

PHIL. II.
12-16.
MORAL.

Job II. 9.
LXX.

HOM. 8. ye know well, that it is no slight alleviation to take our place beside the sick, to close the mouth, to close the eyes, to stroke the beard, to hear the last accents; but that just man was vouchsafed none of these consolations, they all being overwhelmed at once. Nay, what do I say? What if thou hadst been bidden to slay and offer up thine own son, and to see the body consumed, like that blessed Patriarch? What then wouldest thou have felt whilst erecting the altar, laying on the wood, binding the child? But there are some who revile thee? What then would have been thy feelings, had thy friends, come to administer consolation to thee, spoken like Job's? For, as it is, innumerable are our sins, and we deserve to be reproached; but in that case he who was most true, most just, most godly, who kept himself from every evil deed, heard the contrary of those laid to his charge by his friends. What then, tell me, if thou hadst heard thy wife exclaiming in

JOB II. 9. accents of reproach; *I am a vagabond and a servant, wandering from place to place, and from house to house, waiting until the sun goes down, that I may rest from the woes that encompass me.* Why dost thou speak so, O foolish woman? is thine husband to blame for these things? Nay, not he, but the devil. *Speak a word against God,* she says, *and die;*—and if thereupon the stricken man had cursed and died, how wouldest thou be the better?—No disease you can name is worse than that of his, though you name ten thousand. It was so grievous, that he could no longer be in the house and under cover; such, that all men gave him up; for if he had not been irrecoverably gone, he would never have taken his seat without the city, a more pitiable object than those afflicted with leprosy; for these are admitted into houses, and herd together; but he passing the night in the open air, naked upon a dunghill, could not bear a garment upon his body. How so? Perhaps it would only have added pain to the pangs which he endured. For **IB. VII.** *I melt the clods of the earth,* he says, *while I scrape off my* **5. LXX.** *sore**. His flesh bred boils and worms in him, and that continually. Seest thou how each one of us sickens at the hearing of these things? but if they are intolerable to

* Eng. Vers. "My flesh is clothed with worms and clods of the earth."

hear, is the sight of them more tolerable? and if the sight of them is intolerable, how much more intolerable to undergo them? And yet this saint did undergo them, and not for two or three days, but for a long while, and he sinned not even with his lips. What disease can you describe to me like this, with so many pains? for was not this worse than loss of limbs? *The things which my soul refused to touch*, he says, *are as my sorrowful meat*, and this was not all, but even that which affords cessation to others, night and sleep, brought no alleviation to him, nay, were worse than any torture. Hear his words; *Why scarest Thou me with dreams, and terrifiest me through visions? If it be morning I say When will it be evening?* and yet he murmured not. Nor was this all; but bad repute in the eyes of the world was added; for they forthwith concluded him to be guilty of endless crimes, judging from all that he suffered. This at least is the consideration which his friends urged upon him; *Know therefore that God exacteth less of thee than thine iniquities deserve.* Wherefore he himself said, *But now they that are younger than I have me in derision whom I would have disdained to set with the dogs of my flock.* Much worse was this than many deaths. Yet though assaulted on all sides by a flood like this, when there raged around him a fearful storm, clouds, rain, lightnings, whirling winds and waterspouts, he remained himself unmoved, seated in the midst of this surge, thus awful and overwhelming, as in a perfect calm, and no murmur escaped him; and this before the gift of grace, before that aught was declared concerning a resurrection, before aught concerning hell and punishment and vengeance. Yet we, who hear both Prophets and Apostles and Evangelists speaking to us, and have innumerable examples set before us, and have been taught the tidings of a Resurrection, yet harbour discontent, though no man can say that such a fate as this has been his own. For even if he has lost money, yet not all that great number of sons and daughters, or if he has, perchance, it was that he had sinned; but for him, he lost them suddenly, in the midst of his sacrifices, in the midst of the service which he was rendering to God. And if any man has at one blow lost children and property to

Hom. 8. the same amount, which can never be, yet he has not had the further affliction of a sore all over his body, he has not had to scrape his sores; or if this likewise has been his fate, yet he has not had men to upbraid and reproach him, which is above all things calculated to wound the feelings, more than the calamities we suffer. For if when we have persons to cheer and console us in our misfortunes, and to hold out to us fair prospects, we yet despond, consider Ps. lxi. 20. what it was to have men upbraiding him. If the words, *I looked for some to have pity, but there was no man, and for comforters, but I found none*, describe intolerable misery, how great an aggravation to find revilers instead of comforters! Job xvi. 2. *Miserable comforters are ye all*, he says.

(4) If we did but revolve these subjects continually in our minds, if we well weighed them, no ills of this present time could ever have force to disturb our peace, when we turned our eyes to that wrestler, that soul of adamant, that spirit impenetrable as brass. For as though he had borne about him a body of brass or stone, he met all that befell him with a noble and constant spirit. Taking these things to heart, let us do every thing *without murmuring and disputing*. Is it some good work that thou doest, and dost thou murmur? wherefore? art thou then forced? That there are many about you who force you to murmur, I know well, says he. This he intimated by saying, *in the midst of a crooked and perverse generation*; but it is this that deserves admiration, that we admit no such feeling when under galling provocation. For the stars too give light in the night, they shine in the dark, and receive no blemish to their own beauty: yea they even shine the brighter, but when light returns, they no longer shine so. Thus thou too dost appear with the greater lustre, whilst thou holdest straight in the midst of the crooked. This it is which deserves our admiration, the being *blameless*, for that they might not urge this plea^d, he himself set it down by anticipation. What means *holding fast the word of life*? i. e. 'being destined to live, being of those that are gaining salvation'¹. Observe how immediately he subjoins the rewards which are in reserve. Lights, he says, retain the principle² of

¹ σωζομένην.

² λόγον.

^d viz. that they were forced.

light; so do ye the principle of life. What means *the word of life*? Having the seed of life, i. e. having pledges of life, holding life itself, i. e. having in yourselves the seed of life, this is what he calls *the word of life*. Consequently the rest are all dead, for by these words he signified as much; for otherwise those others likewise would have held *the word of life*. *That I may rejoice*¹, he says; ¹*or boast*. I too participate in your good deeds, he says. So great is your virtue, as not only to save yourselves, but to render me illustrious. Strange kind of 'boasting,' thou blessed Paul! Thou art scourged, driven about, reviled for our sakes: therefore he adds, *in the day of Christ, that I have not run*, he says, *in vain, nor laboured in vain*, but I always rejoice, he means, that I have not run in vain.

Yea, and if I be offered; he said not, 'and if I die even,' nor did he when writing to Timothy, for there too he has made use of the same expression, saying, *for I am now ready to be offered*. He is both consoling them about his own death, and instructing them to bear death gladly for Christ's sake. I am being made, he says, as it were a libation and a sacrifice. O blessed soul! His bringing them to God he calls a sacrifice. It is much better to present a soul than to present oxen. 'If now, then, over and above this offering,' he says, 'I add myself likewise, as a drink-offering, that is, my death, I rejoice thereat.' *Upon the sacrifice and service, I joy and rejoice with you all; for the same cause do ye also joy and rejoice with me*. Why dost thou rejoice with them? Seest thou how he shews that it is their duty to rejoice? On the one hand then, he says, I rejoice in being made an offering; on the other, I rejoice with you, in having presented a sacrifice; *for the same cause also do ye joy and rejoice with me*, that I am offered up; *Rejoice with me*, he says, 'who do rejoice over myself.' So then the death of the just is no subject for tears, but for joy. If they rejoice, we should rejoice with them. For it is misplaced for us to weep, while they rejoice. 'But,' it is urged, 'we long for our wonted intercourse.' This is a mere pretext and excuse; mark at least what he enjoins, *Rejoice with me and joy*. Dost thou miss thy wonted intercourse? If thou wert thyself destined to remain here, there would be reason in

HOM. 8. what thou sayest; but if after a brief space thou wilt overtake him who has departed, what is that intercourse which thou dost seek? for it is only when he is for ever severed from him that a man misses the society of another, but if he will go the same way that thou wilt go, what is the intercourse which thou longest for? Why do we not bewail all that are upon foreign travel? Do we not cease, after shedding a few tears, the first or second day once over? If thou longest for thy wonted intercourse with him, weep only so much as befits that; 'it is no evil that I suffer,' says Paul, 'but I even rejoice in going to Christ, and do not ye rejoice?' *Rejoice with me*, he says. Therefore let us too rejoice when we see a good man perfected¹, and yet more even when any of the desperately wicked; for the first is going to receive the reward of his labours, but the other has abated somewhat from the score of his sins². But it is said, perhaps he might have altered, had he lived. Yet God would never have taken him away, if there had been really a prospect of an alteration, seeing He ordereth all events for our salvation. Why then did He not allow him the opportunity, if he gave promise of altering? If He leaves those, who never alter, much more those that do.

¹ τελειωθέντα. Let then the sharpness of our sorrow³ be every where cut away³, let the voice of lamentation cease. Let us thank God under all events: let us do all things without murmuring; let us be cheerful, and let us become pleasing to Him in all things, that we attain the good things to come, by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost, be honour and glory, now and for ever. Amen.

² κόπετος. See on Stat. Hom. v. (4.) Tr. p. 103. note s. Here however he rather means sins that might have been committed. He certainly rather strains the principle of trying to view things as they are, seeing that, to us at least,

while there is life there is hope. Still a more thorough feeling of God's mercy and of our own ignorance, would make us better understand the general use of thanksgiving in our funeral service.

HOMILY IX.

PHIL. ii. 19, 20, 21.

But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's.

HE had said, *things have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the palace.* Again, *Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.* By these words he strengthened them. Perchance they might suspect that his former words were spoken just to comfort them. What then? He says, "I am sending Timothy unto you," for they desired to hear all things that concerned him. And wherefore said he not, "that ye may know my state," but, "that I may know yours?" Because Epaphroditus would have reported his state before the arrival of Timothy; (wherefore further on he says, *Yet I supposed it necessary to send to you Epaphroditus, my brother* :) but I wish to learn of your affairs. For it was likely that he had remained long time with Paul through his bodily weakness. And so, says he, I wish to *know your state*. See then how he refers every thing to Christ, even the mission of Timothy, saying, *I trust in the Lord Jesus*, that is, I have good hope God will grant me this, *that I too may be of good courage, when I know of your*

Phil. i. 12, 13.
Ib. ii. 17.
Ib. 25.

ROM. 9. *state.* As I refreshed you when ye heard the very things of me which ye had prayed for, that the Gospel had advanced, that its enemies were put to shame, that the means by which they thought to injure, rather made me rejoice; thus too do I wish to learn of your affairs, *that I too may be of good courage when I know your state.* Here he shews that they ought to have rejoiced for his bonds, and to be conformed to them, for they begat in him great pleasure, for the words, *that I too may be of good comfort*, imply 'even as ye are.'

Oh, what longing had he toward Macedonia! he testifies the same to the Thessalonians, when he says, *But we, brethren, being taken¹ from you for a short time, &c.* Here he says, *I trust to send Timothy* that I may know your state, which is a proof of excessive care: for when he could not himself be with them, he sent his disciples, as he could not endure to remain, even for a little time, in ignorance of their state. For he did not learn all things by revelation of the Spirit, and for this we can see some reason; for if the disciples had believed that it were so, they would have lost all sense of shame^a, but now from expectation of concealment, they might perchance amend themselves. In a high degree did he call their attention by saying, *that I too may be of good comfort*, and render them more zealous, so that, when Timothy came he might not find any other state of things, and report it to him. He seems to have acted in like sort in his own person, when he delayed his coming to the Corinthians, that they might repent; wherefore he wrote, *to spare you I came not as yet to Corinth*; for his love was manifested not simply in reporting his own state, but in his desire to learn of theirs, for this is the part of a soul which has a care of others, which takes thought for them, which is always wrestling in spirit for them.

At the same time too he honours them by sending Timothy. 'What sayest thou? dost thou send Timothy? and wherefore?' Because *I have no one likeminded*; that is, none whose care is like mine, none who will naturally²

¹ Thess. ii. 17.

² ἀπορροισθησιν.

² Cor. i. 23.

^a He means, that if they thought he knew their exact condition by revelation, they would lose a motive for improvement, in the hope of standing

well in his eyes. Such motives are of course still a part of our moral education.

care for you. Had he then none of those who were with PHIL. II. 24. him? Not one likeminded, that is, who has yearnings and takes thought for you as I do. No one will lightly choose, he means, to make so long a journey for this purpose. Timothy is the one with me who loves you ^b. For I might have sent others, but there was none like him. This then is that likemindedness, to love the disciples as the master loves them. *Who*, says he, *will naturally* ¹ *care* ἠγαπήσιν. *for you*, that is, as a father, *for all seek their own, not the things which are Jesus Christ's*, their own comfort, their own safety. This too he writes to Timothy. But why doth he lament such things as these? To teach us his hearers not to fall in like sort, to teach his hearers not to seek for remission from toil, for he who seeks remission from toil seeks not the things that are Christ's but his own. We ought to be prepared against every toil, against every distress.

Ver. 22. *Ye know the proof of him, that as a son with the father, he hath served with me in the Gospel.*

And that I speak not at random, *ye yourselves*, he says, *know, that as a son with the father, he hath served with me in the Gospel.* Here he commends Timothy to them, and with reason, that he might enjoy much honour from them. This too he does when he writes to the Corinthians, and he says, *Let no man therefore despise him, for he worketh* 1 Cor. xvi. 10. *the work of the Lord as I also do.* This he said not as caring for him, but for those who receive him, that they might receive a great reward.

Ver. 23. *Him then*, he says, *I hope to send presently, so soon as I shall see how it will go with me*, that is, when I see where I stand, and what end my affairs will have.

Ver. 24. *But I trust in the Lord that I also myself shall come shortly.*

I am not sending him, as though I myself would not come, but that I may be of good courage when I know your state, that even in the mean time I may not be ignorant of it. *But I trust in the Lord*, says he. See how he depends in all on God, and speaks nothing of his own mind. He means, if God be willing. (2)

^b Or, 'the one who loves you with me,' i. e. 'as I.'

Hom. 9. Ver. 25. *Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier.*

And him too he sends with the same praises as Timothy, for him he commended on these two points; first, in that he loved them, saying, *who will naturally care for you*; and secondly, in that he had approved himself in the Gospel; and for the same reason, and in the same terms, he praises this man also: and how? His calling him a brother, and a fellow worker, and not stopping at this point, but adding also, *fellow-soldier*, shews how he shared in his dangers, and testifies of him the same things which he testifies of himself. But *fellow-soldier* is more than *fellow-worker*, for perchance some might give aid in light ¹ matters, yet not so in wars and dangers, but in saying *fellow-soldier* he shewed this too.

¹ ψιλοῖς.

Ver. 25. *To send to you your messenger, and him that ministered to my wants*; that is, I give you your own, meaning either, I send to you him that is your own, or, perhaps, that is your Teacher^c? Again he adds many things concerning his love, in saying

Ver. 26, 27. *For he longed after you all, and was full of heaviness, because that ye had heard that he was sick. For indeed he was sick nigh unto death: but God had mercy on him and not on him only, but on me also, lest I should have sorrow upon sorrow.*

Here he aims at a farther point, making it manifest, that Epaphroditus too was well aware, how he was beloved of them. And this is no light help towards loving. 'Ye know how he was sick, he says, and grieved that on his recovery he did not see you, and free you from the grief ye had at his sickness.' Here he gives another reason to excuse himself for sending so late to them, not from any remissness, but he kept Timothy with him, because he had no one else, (as he had written, *I have no one likeminded*,) and Epaphroditus through his sickness. He then shews that this was a long sickness, and had consumed much time, by

^c Referring to the word translated 'Messenger,' which is 'Apostle,' and may mean 'Bishop,' as Theodoret clearly takes it here. In 2 Cor. viii. 23. S. Chrys. understands it 'messengers' or 'deputies.'

adding, *for he was sick nigh unto death*. You see how PHIL. II. 27. anxious Paul is to cut from his disciples all occasion of slighting or contempt, and every suspicion that he came not because he despised them. For nothing has such power to draw a disciple toward one, as the persuasion that his superior cares for him, and that he is full of heaviness on his account, for this is the part of exceeding love. *Ye have heard*, he says, *that he was sick, for he was sick nigh unto death*. And that I am not making excuses, hear what follows. *But God had mercy on him*. What sayest thou, O heretic? Here it is written, that God's mercy retained and brought back again him who was on the point of departure. And yet if the world is evil, it is no mercy to leave a man in the evil. Our answer to the heretic is easy, but what shall we say to the Christian? for he perchance will question, and say, *if to depart and be with Christ* is far better, how saith he that he hath obtained mercy? But I will ask why the same Apostle says, that *to abide in the flesh is more needful for you*? For as this was needful for him, so too for this man, who would hereafter depart to God with more exceeding riches, and greater boldness. Hereafter that would take place, even if it did not now, but the winning souls is at an end for those who have once departed thither. In many places too, Paul speaks according to the common habits of his hearers, and not every where in accordance with his own heavenly wisdom: for he had to speak to men of the world who still feared death. Then he shews how he esteemed Epaphroditus, and thence he gets for him respect, by saying that his preservation was so useful to himself, that the mercy which had been shewn to Epaphroditus reached him also. Moreover, without this the present life is a good; were it not so, why does Paul rank with punishment untimely deaths? as when he says, *For this cause many are weak and sickly among you, and many sleep*; for the future life is not (merely) better than 1 Cor. xi. 30. an evil state, since (then) it were not good, but better than a good state.

Lest I should have, he says, sorrow upon sorrow; sorrow from his death in addition to that which sprung from his sickness. By this he shews how much he prized Epaphroditus.

HOM. 9. Ver. 28. *I sent him therefore the more carefully.* What means *more carefully*? It is without procrastination, without delay, with much speed, having bidden him lay all aside, and to go to you, that he might free you from your heaviness; for we rejoice not on hearing of the health of those we love, so much as when we see them, and chiefly so when this happens contrary to hope, as it then was in the case of Epaphroditus.

I sent him therefore the more carefully, that when ye see him, ye may rejoice, and that I may be the less sorrowful. How *less sorrowful*? Because if ye rejoice, I too rejoice, and he too joys at a pleasure of such sort, and I shall be *less sorrowful*. He said not sorrowless, but *less sorrowful*, to shew that his soul never was free from sorrow: for he who said, *Who is weak, and I am not weak? who is offended, and I burn not?* when could such an one be free from sorrow? As if he had said, this despondency I now cast off.

2 Cor. xi.
29.

Ver. 29. *Receive him therefore in the Lord with all gladness.*

In the Lord; he either means spiritually and with much zeal, or rather, *in the Lord* means, God willing. Receive him in a manner worthy of saints, and as saints should be received, as he says, *with all gladness.*

(3) All this he does for their sakes, not for that of his messenger, for greater gain has the doer than the receiver of a good deed. *And such hold in reputation*, that is, receive him in a manner worthy of saints.

Ver. 30. *Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service towards me.*

This man had been publicly sent by the city of the Philippians, and he had come both to minister to Paul, and perhaps to bring him some contribution, for toward the end of the Epistle he shews that he brought him money, when he says, *Having received of Epaphroditus the things which were sent from you.*

Phil. iv.
18.

It is probable then, that on his arrival at the city of Rome, he found Paul in such great and urgent peril, that those who were accustomed to resort to him were unable

safely to do so, but were themselves in peril by the very attendance, which is wont to happen chiefly in very great dangers, and the exceeding wrath of kings, (for when any one has offended the king, and is cast into prison, and is strictly guarded, then even his servants are debarred from access, which probably then befell Paul,) and that Epaphroditus being of a noble nature, despised all danger, that he might go in unto him, and minister unto him, and do every thing which need required. He therefore sets forth two facts, by which he gains for him their respect; the one, that he was in jeopardy well nigh unto death, he says, for my sake; the other, that in so suffering he was representing their city, so that the recompence for that his peril would be accounted to those who sent him, as if the city had sent him as their ambassador, so that a kind reception of him and welcome for what he had done may rather be called a participation in the things that he had dared. And he said not, "for my sake," but obtains the more credit for his words, by saying, *because for the work of God*. For it was not for my sake that he did it, but for God *he was nigh unto death*. What then? though by the providence of God he died not, yet he himself regarded not his life, and gave himself up to any suffering that might befall him, so as not to remit his attendance on me. And if he gave himself up to death to serve Paul, much more would he have endured this for the Gospel's sake; or rather this was for the Gospel's sake, to die for Paul. For it is not only by refusing to sacrifice, that we may bind about our brows the crown of martyrdom, but such causes as these also make martyrdom, and if I may say something startling, these latter do so far more than the former. For he who dares to face death for the lesser cause, will much rather for the greater. Let us therefore, when we see the Saints in danger, regard not our life, for it is impossible without daring ever to perform any noble act, but it cannot but be that he who takes thought beforehand for his safety here, shall fall from that which is to come.

To supply, he says, *your lack of service toward me*. What is this? the city was not present, but by sending him, it fulfilled through him all its service toward me. He there-

PHIL. II.
30.

HOM. 9. fore supplied your lack of service, so that for this reason too he deserves to enjoy much honour, since, what ye all should have done, this hath he performed on your behalf. And he shews that the highest^d service is that rendered by those in safety to those in danger. For the words *lack*^e and *of service*, imply this. Seest thou the spirit of an Apostle? These words spring not from arrogance, but from his great care towards them, for he calls the matter a *service* and *lack*, that they may not be puffed up, but be moderate, nor think that they have rendered some great thing, but rather be humble-minded.

MORAL. For we owe a debt to the saints, and do them no favour. For as supplies are due by those who are in peace and not engaged in war to such as stand in the army and fight, (for these stand on their behoof,) thus too is it here. For if Paul had not taught, who would have cast him into prison? Wherefore we ought to minister to the Saints. For is it not absurd to contribute to an earthly king, when engaged in war, all that he wants, as clothing and food, not according to his need alone, but abundantly, whilst to the King of Heaven, when engaged in fight, and contending against far more bitter foes, (for it is written, *we wrestle not against flesh and blood*,) we will not supply common need? What folly, what ingratitude, what little-mindedness does this shew! But, as it seems, the fear of man has greater force with us than hell, and the future torments. For this cause, in truth, all things are turned upside down; for political affairs are daily accomplished with much earnestness, and we will not be left behind; whilst of spiritual things there is no account taken at all; but the things which are demanded of us of necessity, and with compulsion, as though we were slaves, and against our wills, are laid down by us with much readiness, while such as are asked from willing minds, and as if from free men, are all deficient. I speak not against all, but against those who are behind-hand with these supplies. For might not God have made these contributions compulsory? Yet He would not, for He has more care of you than of those whom you support. Where-

Eph. vi.
12.

(4)

^d πρῶτον, 'first.'

^e ὀστέρημα, 'a coming behind.'

fore He would not that you should contribute of necessity, PHIL. II. 30. since there is no recompence for that. And yet many of those who stand here are lower minded¹ than the Jews. Consider how great things the Jews gave, tithes², first-fruits, tithes again, and again other tithes, and besides this thirteenth, and the shekel, and no one said, how much they devour, for the more they receive, the greater is your reward. They said not, Much do they receive, they are gluttons, which words I hear now from some. And those who build houses, and buy estates, still think they have nothing; but if any priest is clothed in dress more bright than usual, and is plentifully supplied with what is necessary for his sustenance, or has an attendant, that he may not be forced himself to act unbecomingly, they set the matter down for riches. And in truth we are rich even at this rate, and they admit it against their will; for we, though we have but little, are rich, whilst they, though they get every thing about them, are poor.

How far shall our folly extend? does it not suffice to our punishment that we do no good deed, but must we add to it the punishment due to evil speaking? For if what he has were your gifts, you lose your reward by upbraiding him for what you gave. In a word, if thou didst give it, why dost thou upbraid him? You have already borne witness to his poverty, by saying that what he has are your gifts, why then dost thou upbraid? Thou shouldest not have given, didst thou intend so to do. But if another gives, and thou speakest thus, then it is more grievous, in that when thou thyself hast not given, thou upbraidest for another man's good deeds. How great reward thinkest thou those who are thus spoken of will receive? It is for God's sake they thus suffer. How and wherefore? Had they so willed, they might have taken up a trader's life, even though they inherited not from their ancestors. For I hear many speaking thus at random, when we say that a certain man is poor. Had he willed, they say, he

¹ *ταπεινότεροι*, in a bad sense.

² *Lev. xxvii. 30—32. Deut. xiv. 22, 28. xxvi. 12.* Of the shekel, see on *S. Matt. Hom. lviii. init.* [p. 786 O.T.] where he says it was paid by all the

first-born. He is probably mistaken, as *S. Peter* paid it, though he was a younger brother. [For *τρίσκαίδεκάς*, 'thirteenth,' Field proposes to read *τρεῖς* (or *τρίς*), *δεκάς*, 'third tithes.']

- Hom. 9.** might have been rich, and then tauntingly add, His father, his grandfather, and I know not who was so ; but now see what a robe he wears ! But what ? tell me, ought he to go about naked ? Thou then startest nice questionings on these points, but beware lest thus thou be speaking against thyself.
- S. Matt. vii. 1.** Listen to that exhortation of Christ, which says, *Judge not, that ye be not judged.* He might it is true, if he had willed, have led a trader's or a merchant's life, and would surely not have lacked. But he would not. What then, say they, is he profited hereby ? Tell me, what is he here profited ? Does he wear silken robes ? Does he proudly clear his way through the market-place with a troop of followers ? Does he ride on horseback ? Does he build houses, having where to dwell ? If he act so, I too accuse him, and spare him not, but declare that he is unworthy of the priesthood. For how can he exhort others not to spend all their time on these superfluities, who cannot advise himself ? But if he has sufficient for support, doth he do wrong therein ? Would you have him lead a vagabond life, and beg ? Wouldst not thou, his disciple, be put to shame ? For if thy father in the flesh did this, thou wouldest think shame of the thing. Wilt thou not then veil thy head, if thy spiritual father be compelled so to do ? wilt thou not wish to sink into the earth ? It is written, *A father in dishonour is a reproach to the children.* But what ? Should he perish with famine ? This were not like a pious man ; for God willeth it not. But why do they straightway philosophize ?
- Ecclus. iii. 11.** It is written, say they, *Provide neither gold, nor silver, nor brass in your purses, neither two coats, nor yet staves,* whilst these men have three or four garments, and beds well spread. I am forced now to heave a bitter sigh, and, but that I ought not to be indecorous, I had wept too ! How so ? Because we are such curious searchers into the motes of others, while we feel not the beams in our own eyes. Tell me, why sayest thou not this to thyself ? The answer is, Because the command is laid only on our Teachers. When then Paul
- 1 Tim. vi. 8.** says, *having food and raiment, let us be therewith content,* says he this only to Teachers ? By no means, but to all men ; and this is clear from what precedes. For what saith
- 1b. 6, 7.** he, *Godliness with contentment is great gain, for we brought*

nothing into this world, and it is certain we can carry no- thing out, then he straightway adds, *And having food and raiment, let us be therewith content; but they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts.* You see that this is spoken to all; and (5) how is it when he says again, *Make not provision for the flesh to fulfil the lusts thereof,* is not this said absolutely to all? and what when he says, *Meats for the belly, and the belly for meats, but God shall destroy both it and them;* or what when he says, *But she that liveth in pleasure, is dead while she liveth,* speaking of widows? Is then, it may be asked, a widow a teacher? Has not he said himself, *I suffer not a woman to teach, nor to usurp authority over the man?* But if a widow, in old age, (for age has need of great attendance,) and a woman's nature too, (for the race of woman's sex, being weak, has need of more refreshment,) if then, when both the age and the nature are in favour, he suffers her not to live in luxury, but says that she is dead, (for he did not simply forbid a life of luxury, but said, *she who liveth in luxury is dead while she liveth,*) and thus hath cut her off, (for she that is dead is cut off,) what indulgence then will any man have, who does those things, for which a woman and an aged one too is punished?

Yet no one gives a thought to these things, no one searches them out, and this I have been compelled to say, not from any wish to free the priests from these charges, but to spare you. They indeed suffer no harm at your hands, even if it is with cause and justice that they are thus charged of being greedy of gain; but, whether ye speak, or whether ye forbear, they must give an account to the Judge in another state, so that your words hurt them not at all: but if your words are false, they indeed gain by these false accusations, whilst ye hurt yourselves thereby. But it is not so with you; for be the things true, which ye bring against them, or be they false, ye speak ill of them to your hurt. And how so? If they be true, even then ye do it to your hurt, in that ye judge your Teachers, and subvert order; for if we must not judge a brother, much less a Teacher. But if they be false, the punishment and retribution is intolerable; for of every idle word that men shall speak they shall

PHIL. II.
30.
1 Tim. VI.
8, 9.

Rom.
xiii. 14.

1 Cor. vi.
13.

1 Tim.
v. 6.

Ib. II. 12.

S. Matt.
xii. 36.

HOM. 9. *give account.* So it is for your sakes that I do all, and labour.

But as I said, no one searches out these things, no one busies himself about these things, no one communes with himself on any of these things. Would ye that I should add still more? *Whosoever forsaketh not all that he hath, is not worthy of Me.* What when He says, *It is hard for a rich man to enter into the kingdom of heaven?* What when He says again, *Woe unto you that are rich, for ye have received your consolation?* No one searches this out, no one bears it in mind, no one reasons with himself, but all sit as severe inquisitors on other men's cases. Yet this is to make themselves sharers in the charges. But listen, that for your own sake I may free the priests from the charges, which ye say lie against them, for the persuasion that they transgress the law of God, inclines you not a little towards evil. Come then, let us examine this matter. Christ said, *Provide neither gold nor silver, neither two coats, neither shoes, nor girdle, nor yet staves.* What then? tell me, did Peter transgress this command? Surely he did so, in having a girdle and a garment, and shoes, for listen to the words of the Angel, *Gird thyself and bind on thy sandals.* And yet he had no such great need of sandals, for at that season a man may go even unshod, but their great use is in the winter; and yet he had them. What shall we say of Paul, when he writes thus to Timothy, *Do thy diligence to come before winter,* and then gives him orders and says, *The cloke that I left at Troas with Carpus bring with thee, and the books, but especially the parchments?* See he speaks of a cloke, and no one can say that he had not another which he was wearing at the time, for if he did not wear one at all, it were superfluous to order this one to be brought, and if he could not be without one to wear, it is clear he had a second. And what shall we say of his remaining *two whole years in his own hired house?* Did then this chosen vessel disobey Christ? this man who said, *Nevertheless I live; yet not I, but Christ liveth in me,* concerning whom Christ testified, saying, *He is a chosen vessel unto Me?*

I ought to have left this difficulty with you, without supplying any solution to the question. I ought to have

S. Luke
xiv. 33.
S. Matt.
x. 37.
Comp.
S. Matt.
xix. 23.
S. Mark
x. 24.
S. Luke
vi. 24.

S. Matt.
x. 9, 10.

Acts xii.
8.

2 Tim.
iv. 21.
1b. 13.

Acts
xxviii. 30.

Gal. ii.
20.

Acts ix.
15.

exacted of you this penalty for your negligence in the Scriptures, for this is the origin of all such difficulties. PHIL. II. 30.

For we know not the Scriptures, we are not trained in the law of God, and so we become sharp inquirers into the faults of others, whilst we take no account of our own. I ought then to have exacted from you this penalty. But what shall I do? Fathers freely give to their sons many things beyond what is fitting, when their fatherly compassion is kindled, and if any see their child with downcast look, and wasted with grief, they feel sharper pangs than he, and rest not until they have removed the ground of his dejection. So be it at least here, be ye at least dejected at not receiving, that ye may receive well. What then is it? They opposed not, God forbid, but diligently followed the commands of Christ, for those commands were but for a season, and not enduring; and this I say not from conjecture, but from the divine Scriptures. And how? S. Luke relates that Christ said to His disciples, *When I sent you without purse, and scrip, and girdle, and shoes, lacked ye any thing? And they said, Nothing.* S. Luke xxii. 35. 'But for the future provide them.' But tell me, what could he do? could he have but one coat? How then? If need was that this be washed, was he, being without it, to stay at home? or was he without it to go abroad in an unbecoming manner, when need called? Consider what a thing it would have been that Paul, who made the circuit of the world with such great success, should remain at home for want of raiment, and thus hinder his noble work. And what if violent cold had set in, or rain, or perhaps frost, how was he to dry his raiment? was he again to sit at home without it? And what if cold had deprived his body of strength? must he waste away with disease, and be unable to speak? For hear what he says to Timothy, to prove that they were not furnished with bodies of adamant, *Use a little wine for thy stomach's sake, and thine often infirmities.* 1 Tim. v. 23. And again, when he speaks of another, *I supposed it necessary to send to you your messenger, and him that ministered to my wants.* Phil. II. 25. *For indeed, he was sick, nigh unto death; but God had mercy on him, and not on him only, but on me also.* 1b. 27. So that they were subject to every sort of

ROM. 9. sickness. What then? were they to die? By no means. For what cause then did Christ at that time give them that command? To shew His own power and to prove that in after times He was able to do it, though He did it not. But wherefore did He not do it? They were much more admirable than the Israelites, whose shoes did not wax old, neither their garments, and that too whilst they were journeying through that desert where the glowing rays of the sun strike so hot, that they consume even stones. Why then did He order it thus? For thy sake. For since thou wouldest not remain in health, but be full of wounds, He gave you that which might serve for medicine. And this is hence manifest; for tell me, could He not Himself have fed them? If He gives to thee, who art at enmity with Him, would He not much more have given to Paul? He who gave to the Israelites, those murderers, those fornicators, those idolators, would He not much more have freely given to Peter, who spent all for His sake? He who suffered wicked men to possess ought, would He not much more have freely given to John, who for Him forsook his father? Yet He would not: through your hands He feeds them, that you may be sanctified. And see the excess of His lovingkindness. He chose that His disciples should be in want, that thou mightest be a little refreshed. For, if He had freed them from all want, they would have been much more admirable, far more glorious; but then that which is to thee salvation would have been cut off. God willed not then that they should be admirable, but that they should rather be lowered, that thou mightest be saved. He hath suffered them to be less accounted of, that thou mightest be able to be saved. The Teacher who receiveth is not equally revered, but he who receives not is chiefly honoured. But then in the latter case the disciple is not benefitted, he is hindered of his fruit. Seest thou the wisdom of God who thus loveth man. For as He Himself sought not His own glory, nor had respect to Himself, but when He was in glory, chose to be dishonoured for thy sake, thus too is it in the case of your Teachers. When they might have been highly revered, He preferred that they should be subject to contempt for

ref. to
Deut.
xxix. 5.

thy sake, that thou mightest be able to profit, that thou PHIL. II.
30. mightest be able to be rich. He is in want of the things of this life, that thou mayest abound in things spiritual. If then He could have made them above all want, He shews thereby that it is for thy sake that He suffereth them to be in want. Knowing then these things, let us turn ourselves to well doing, not to accusations. Let us not be over curious about the failings of others, but take account of our own; let us bear in mind the excellencies of other men, while we reckon up our own faults, and thus shall we be well-pleasing to God. For he who looks at the faults of others, and at his own excellencies, is injured in two ways; by the latter he is carried up to arrogance, through the former he falls into listlessness. For when he perceives that such an one hath sinned, very easily will he sin himself; when he perceives that he hath in ought excelled, very easily becometh he arrogant. He who consigns to oblivion his own excellencies, and looks at his failings only, whilst he is a curious enquirer of the excellencies, not the sins, of others, is profited in many ways. And how? When he sees that such an one hath done excellently, he is raised to emulate the same; when he sees that he himself hath sinned, he is rendered humble and modest. If we act thus, if we thus regulate ourselves, we shall be able to obtain the good things which are promised, through the grace and lovingkindness of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost be honour and glory, now and for ever. Amen.

HOMILY X.

PHIL. iii. 1—3.

Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship the Spirit of God, and rejoice in Christ Jesus, and have no confidence in the flesh.

DEJECTION and care, whenever they strain the soul beyond due measure, bereave it of its native force. And therefore Paul sets free the Philippians, who were in great despondency : and they were in despondency because they did not know how matters were with Paul ; they were in despondency, because they thought that it was already over with him, because of the preaching, because of Epaphroditus. It is in giving them assurance on all these points that he introduces the words, *Finally, my brethren, rejoice*. ‘You no longer have,’ he says, ‘cause for despondency. You have Epaphroditus, for whose sake you were grieved. You have Timothy ; I am myself coming to you ; the Gospel is gaining ground. What is henceforth wanting to you ? Rejoice !’

Gal. iv.
19.

Now he calls the Galatians *children*, but these *brethren*. For when he aims either to correct any thing or to shew his fondness, he calls them ‘children ;’ but when he addresses them with greater honour, ‘brethren’ is the title. *Finally, my brethren*, he says, *rejoice in the Lord*. He said rightly *in the Lord*, not ‘after the world,’ for this is no rejoicing. These tribulations, he says, which are according to Christ, bring joy. *To write the same things to you, to*

me indeed is not grievous, but for you it is safe. Beware PHIL. III. 1-3.
of dogs. Mark how he forbears to bring in the exhortation at the beginning, but after he had given them much commendation, after he had shewn his admiration of them, then he does this, and again repeats his commendation. For this expression seems to be somewhat offensive; wherefore he overshadows it on every side. But whom does he style 'dogs?' There were at this place some of those, whom he hints at in all his Epistles, base and contemptible Jews, greedy of vile lucre and fond of power, who, desiring to draw aside many of the faithful, preached both Christianity and Judaism at the same time, corrupting the Gospel. As then they were not easily discernible, therefore he says, *beware of dogs*: the Jews are no longer children; once the Gentiles were called dogs, but now those. Wherefore? because as the Gentiles were strangers both to God and to Christ, even so are these become this now; and he thereby shews forth their shamelessness and violence, and their infinite distance from the relation of children. For that the Gentiles were once called 'dogs,' hear what the Canaanitish woman says, *Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.* S. Matt. xv. 27. But that they might not have even this advantage, since even dogs are admitted to the table, he adds words whereby he makes them aliens also, saying, *Beware of evil workers*; and he admirably expressed himself, *beware of evil workers*, for they work, he means, but for a bad end, and a work that is much worse than idleness, plucking up what is laid in goodly order.

Beware, he says, *of the concision.* The rite of circumcision was venerable in the eyes of the Jews, forasmuch as the Law itself gave way thereto, and the Sabbath was less esteemed than it. For that circumcision might be performed the Sabbath was broken; but that the Sabbath might be kept, circumcision was never broken; and mark, I pray, the dispensation of God. This which is even more solemn than the Sabbath, is found not to be adopted at certain times. When then it is done away, much more is the Sabbath. Wherefore Paul makes a concision of¹ the name, ¹ *κατα-* and says, *Beware of the concision*, and he did not say that ^{τέμναι}.

HOM. 10. circumcision is evil, that it is superfluous, lest he should strike the men with dismay, but he manages it more wisely, withdrawing them from the thing, but gratifying them with the word, nay, rather with the thing too, in a more serious way. But not so in the case of the Galatians; for since in that case the disease was great, he forthwith adopts the remedy of amputation with open front and with all boldness, but in this case, as they had done nothing of the sort, he vouchsafes them the gratification of the title, and casts out the others and says, *Beware of the concision; for we are the circumcision—how?—which worship God in the spirit and have no confidence in the flesh.* He said not ‘we try the one circumcision and the other, which is the better of the two;’ but he would not even allow the other a share in the name; but what does he say? That circumcision is *concision*. Why? Because they do nothing but cut the flesh about. For when what is done is not of the law, it is nothing else than a concision and cutting about of the flesh; it was then either for this reason that he called it so, or because they were trying to cut the Church about; and we too use the phrase ‘cutting about’ of those who do it at random, without aim and without skill. Now if you must seek circumcision, he says, you will find it among us, *who worship God in spirit*, i. e. who worship Him spiritually.

- (2) For answer me, which is superior, the soul or the body? Evidently the former. Therefore is that circumcision superior, or rather not merely better but it is the only circumcision; for while the type stood, He rightly brought it forward in conjunction, writing, *Circumcise yourselves to the Lord, and take away the foreskins of your hearts.* In the same way in the Epistle to the Romans he does away with it, saying, *for he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter.* And lastly, he takes from it the very name, ‘neither is it circumcision,’ he maintains, for the type, while the reality is yet to come, is called this, but when the truth has come, it no longer retains the title. As in delineation,

Jerem.
iv. 4.

Rom. ii.
28, 29.

a man has drawn a king in outline; so long as the colours PHIL. III. 4. are not put on we say, Lo, there is the king, but when they are added, the outline¹ is lost in the reality, and ceases ^{1 τῶνος.} to shew. And he said not, 'for the circumcision is among us,' but *we are the circumcision*, and justly; for this is the Man, the circumcision in virtue, this is really the Man ^{2. 2 Com-}. And he did not say, 'for with them is *the concision*,' for they ^{pare Gal. vi.} were henceforth in a condition of ruin and of wickedness. 15. But circumcision he says is no longer performed in the body but in the heart, he says, *And have no confidence in the flesh*; v. 4. *though I might also have confidence in the flesh*. What does he call *confidence* here, and *in the flesh*? Boasting, boldness, a high tone. And he did well to add this; for if, being of the Gentiles, he had blamed the circumcision, or rather not circumcision, but those that adopted it out of place, it would have seemed that he was assailing it because he wanted the high ancestry of Judaism, as being a stranger to its solemn rites, and having no part therein. But as it is, he, being a sharer, and yet blaming them, cannot blame them as having no share in them, but as disowning them; not from ignorance, but most especially from acquaintance with them. Accordingly observe what he says in his Epistle to the Galatians also; when he is driven to say great things about himself, how even he manifests then nought but humility. *For ye have heard of my conversation in time past*, Ib. I. 13. he says, *in the Jew's religion*; and again here; *if any other* v. 4. *man thinketh that he hath ought whereof he might trust in the flesh, I more*: And he immediately added, *an Hebrew of the Hebrews*. But he says, *if any other man*, shewing the necessity, shewing that it was on their account that he spoke. *If ye have confidence*, he says, I too say so, though I am silent. And the absence of all ungraciousness in the reproofs, his forbearing to do it by name, this gave them the opportunity of retracing their steps. *If any other man thinketh that he hath confidence*; and it was well to say, *thinketh*, either inasmuch as they really had no such confidence, or as that confidence was no real confidence, for all was by necessity and not of choice. *Circumcised on the eighth day*; and he sets down first that wherein they chiefly boasted, viz. the ordinance of circumcision, *of the stock of*

Hom. 10. Israel. He pointed out hereby both these circumstances, that he was neither a proselyte, nor born of proselytes; for from his being circumcised on the eighth day, it follows that he was not a proselyte, and from his being of the stock of Israel, that he was not of proselyte parents. But that you may not imagine that he was of the stock of Israel as coming of the ten tribes, he says, *of the tribe of Benjamin*. So that he was of the more approved portion, for the place of the priests was in the lot of this tribe. *An Hebrew of Hebrews*, for he was not a proselyte, but, from old, of distinguished Jews; for he might have been of Israel, and yet not *an Hebrew of^a Hebrews*, for many had already ruined the thing^b, and were strangers to the language, by intermixing with other races; it is either this then, or the great superiority of his birth, that he is shewing. *According to the law a Pharisee*. He is coming now to the circumstances dependent on his own will; for all those things were apart from the will, for his being circumcised was not of himself, nor that he was of the stock of Israel, nor that he was of the tribe of Benjamin, so that he has the advantage in these points, even though there were really many who partook with him. Where then are we to place the *rather*? Particularly herein that he was not a proselyte. For that he was of an old, distinguished tribe and sect, and this from his ancestors, of these things belonged not to many. But now he comes to those things which are matters of choice wherein we have the *rather*. *As touching the law, a Pharisee; concerning zeal, persecuting the Church*. But the first is not sufficient; for it is possible to be a Pharisee even, and yet not very zealous. But he adds the second also, and here is the *rather*. *According to righteousness*. But it is possible to be adventurous, or to act thus^c from ambition, and not out of zeal for the law, as the High Priests did. Yet neither was this the case but, *according to the righteousness which is in the law, blameless*. If then both for purity of descent, and earnestness, and habits, and mode of life, I surpassed all, why have I renounced all those dignities, he asks, but because I found that the things of Christ are better, and better far?

^a *Of* here means 'descended from.'

^b i. e. the purity of their descent.

^c i. e. to shew zeal, as he had done in persecuting.

Wherefore he added; *but what things were gain to me, those I counted loss for Christ.* PHIL. iii.
7.
v. 7.

So high a citizenship, thus strictly ascertained and entered upon from earliest childhood, such unblemished extraction, such dangers, plots, labours, forwardness, did Paul renounce, *counting them but loss*, which before were *gain*, that he might *win Christ*. But we do not even contemn money, that we may *win Christ*, but prefer to fail of the life to come rather than of the good things of the present life; and yet this is nothing else than loss. For tell me now; let us examine in detail the condition of riches, and see whether it be not loss accompanied with trouble, and without any gain. For, tell me, what is the advantage of those stores of costly garments, what good do we gain when we are arrayed in them? None, nay, we are only losers. How so? Because even the poor man, in his cheap and threadbare clothing, does not bear the scorching in time of heat any wise worse than yourself, nay, rather he bears it better, for clothes that are threadbare and worn single allow more ease to the body, but not so those which are new made, though they be finer than the spider's web. Besides, you, from your excessive self-importance, wear even two and often three inner garments, and a cloak and girdle, and breeches too; but no one blames him if he wears but a single shirt; so that he bears it more easily. It is owing to this that we see rich men sweating, but the poor subject to nothing of the sort. Since then his cheap clothing, which is sold for a trifle, answers the same or even a better purpose to him, and those clothes, which oblige a man to pay down much gold, do only the same thing, is not this great superabundance so much loss? For it has added nothing in respect of its use and service, whereas your purse is emptied of so much the more gold, and you who have riches, have purchased for an hundred pieces of gold, or even more, the same use and service, which the poor man has bought for a trifling sum of silver. Do you perceive the loss? No, for your pride will not let you see it. Would you have us make out this account in the case of the gold ornaments too, which men put alike

MORAL.
(3)

Hom. 10. about their horses and their wives? For besides the other evils, the possession of money makes fools of men; thus they account their wives and horses to be worthy of the same honour, and both have the same ornaments, and their wives are willing to make themselves finer by the same means as the very beasts that carry them, or as the very skins of the awnings, wherein they are borne. What now is the use of decking out a mule or a horse with gold? or the lady, that has such a weight of gold and jewels about her person, what does she gain? 'But the ornaments are never worn out,' he answers. Now men say particularly that in the baths very often both the jewels and gold ornaments lose much of their value. But be it so, and grant that they are not injured, tell me, what is the gain? And how is it when they drop out, and are lost? is there no loss then? And how when they draw down upon you envy and intrigues? is there no loss then? For when they do the wearer no good, but rather inflame the eyes of the envious, and act as an incitement to the robber, do they not become loss? And again, say, when a man might use them for a serviceable purpose, but is unable on account of the extravagance of his wife, and is obliged to starve and stint himself, that he may see her arrayed in gold, is it not a matter of loss? For it was on this account that goods have their name from use^d, not that we should use them thus like goldsmiths' counters, but that we should do some good therewith. So then when love of gold does not allow this, is not the whole thing loss? for he that dares not use them forbears the use as if they were another's property, and there is no use of them in any way.

Again, how is it when we erect splendid and spacious mansions, and decorate them with columns, marbles, porticos, arcades, and in every possible way, setting images and statues every where? Many indeed even call demons out of these¹, but let us omit the examination of those points. What is the meaning of the gilded ceiling? Does it not supply the same need as his, whose house is on a moderate scale? 'But there is great delight in it,' he says. Yes, for the first or second day, but afterwards none at all,

¹ i. e. the images.

^d i. e. χρήματα, from χρῆσθαι 'to use.'

but it simply stands there. For if the sun does not strike PHIL. III. 7. us with wonder, from its being customary, much more do works of art fail, and we regard them no more than things of clay. For, tell me, what does a range of pillars contribute to make your dwelling superior to others, or the finest statues, or the gilding spread over the wall? Nothing; rather, these come of luxury and insolence, and overweening pride and folly; but in every case, it is things requisite and needed, and not superfluities that ought to engage us. Do you see that the thing is loss? Do you see that it is superfluous and unprofitable? for if it supplies no further use or delight, (and it *does*, in the course of time, bring satiety,) it is nothing else than loss, and vain-glory is the hindrance, which will not let us see this.

Did Paul then forsake those things which he 'counted gain,' and do not we even quit our loss for Christ's sake? How long shall we be riveted to the earth? How long till we shall look up to heaven? Do ye not mark the aged, what little perception they have of the past? Do ye not mark those that are finishing their course, some in age, and some in youth? Do ye not meet those who in the midst of life are bereft of them? Why are we so wedded to unstable objects? Why are we linked to things that are shifting? How long before we lay hold of the things that last? What would not the old give, were it granted them to divest themselves of their old age? How irrational then to wish to return to our former youth, and gladly to be ready to give every thing in order to become young again, and yet when we have it in our power to receive a youth that knows no old age, a youth too, which hath great riches, and is far more spiritual, to be unwilling to give up even a trifle, and to hold fast things that do no good to the present life. They can never rescue you from death, they have no power to drive away disease, to stay old age, or any one of those events, which happen by necessity and according to the law of nature. And do you still hold to them? Tell me, what do you gain? Drunkenness, gluttony, pleasures contrary to nature and various in kind, which are far worse torturers than the hardest masters.

These are all the advantages which we gain from riches,

HOM. 10. nor is there one besides, since we are not so minded, for if we had had the mind, we might have won heaven itself for our inheritance by our riches. 'So then riches are good,' he says. It is not riches, but the will of the possessor that effects this, for that it is the will that does it, we may gather from this, that it is in the power even of a poor man to win heaven. For, as I have often said, God does not regard the amount of the gifts, but the will of the givers; it is possible even for one in poverty, who has given but little, to bear off all, for God requires a measure proportioned to our ability. Neither will riches secure heaven to us, nor poverty, hell; but a good or a bad will, either one or the other. This then let us correct, this let us restore, this let us regulate, and all will then be easy to us.

[see on
Hebrews,
Hom. 1,
fin. p. 17
O.T.]

For as the artificer works the wood the same, whether his axe be of iron or of gold, or rather does it the better with an implement of iron, so here too, the straight path of virtue is more easily kept in a state of poverty. For touching riches Christ says, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven.* But He has made no such declarations about poverty; nay, the very reverse. *Sell thy goods, and give to the poor, and come follow Me;* as if the act of following were to spring from the selling.

**S. Matt.
xix. 24.**

ib. 21.

Never then let us flee from poverty as an evil, for it is the procurer of heaven. Again, let us never follow riches as a good; for they are the ruin of such as walk unwarily, but, in every thing directing our eyes to God, let us use to good purpose those gifts which He has vouchsafed us, both strength of limbs and abundance of money, and every other gift; for it is unnatural that we, who have our being from Him, should make these things serviceable to others, yet not to Him, Who has made us. Did He form thine eye? make it serviceable to Him, not to the devil. But how serviceable to Him? By contemplating His creatures and glorifying Him, and by withdrawing them from all gaze at women. Did He make thee hands? Preserve them for His use, not for the devil, not putting them out for robbery and rapine, but for His commandments and for good deeds, for earnest prayers, for holding out help to the fallen. Did

He make thine ears? Give these to Him, and not to effeminate^e strains nor to disgraceful tales, *but let all thy communication be in the law of the Most High.* For he says, *Stand in the multitude of the elders, and cleave unto him that is wise.* Did He make thy mouth? Let it do nought that is displeasing to Him, but sing psalms, hymns, and spiritual songs, *that it may minister grace,* saith Paul, *to the hearers;* for edification and not for subversion, for fair words and not for evil speaking and plotting against other, but the very opposite. He made thy feet, not that thou shouldest run to do evil, but to do good. He made thy belly, not that thou shouldest cram it to bursting, but to practise lessons of wisdom. For the production of children He implanted desire in thy mind, not for fornication, nor for adultery. He gave thee understanding, not that thou shouldest blaspheme Him, not that thou shouldest be a reviler, but that thou mightest speak the truth. He gave us money to be used to good purpose, and strength likewise to be used to good purpose. He instituted arts, that life might be held together with them, not that we should withdraw ourselves from spiritual things, not that we should devote ourselves to the base arts, but to those which are necessary, that we might minister to one another's good and not that we should plot one against another. He gave us a roof, to afford shelter from the rain, and no more, not that it should be decked out with gold, while the poor man perishes with hunger. He gave clothing to cover us, not to make a display withal, not that things like these should have much gold lavished upon them, and that Christ should perish naked. He gave you a place of shelter, not that you should keep it to yourself, but to offer it to others also. He gave thee land, not that, cutting off the chief portion of it, you should spend the good gifts of God upon harlots, and dancers, and actors, and flute players, and harp players, but upon the hungry and needy. He gave you the sea to sail on, that you might not be wearied with journeying, not that you should pry into its depths, and bring up thence precious stones and all the other things of the same kind, nor that thou shouldest make this thy business.

^e διακεκλασμέναις, 'broken,' so called from using the chromatic scale to excess.

PHIL. iii.
7.
Ecclus.
ix. 15.
1b. vi. 34.

Eph. iv.
29.

Hom. 10. 'Why then are there precious stones?' says one. Nay, do you tell me, why these common stones are such, and why those precious stones are costly by their value, while these are the more useful. For these may be conducive to building, but the other to no purpose, and these are stronger than the other. 'But the other,' he says, 'produce a fine effect.' How so? it is a matter of fancy. Are they whiter? No, they are not whiter than pure white marble, nor nearly equal to it. But are they stronger? Not even this can be said for them'. Well then, are they more useful? are they larger? Not even this. Whence then are they so admired? From no other cause than fancy. For if they are neither more beautiful, (for we shall find others more shining and more white,) nor useful, nor stronger, whence came they to be so admired? Was it not from mere fancy? Why then did God give them? They were not His gift, but it is your own imagination that they are any thing great. 'How is it, then,' he answers, 'that even the Scripture shews admiration of them?' So far it addresses itself to your fancy. For a master too in talking to a child often admires the same object as it does, when he desires to attract and engage it.

**Ps. xix.
10.**

Why do you aim at finery in your clothing? He clothed thee with a garment and with sandals, but where is there any reason for these things? David declares, that *the judgments of the Lord are more to be desired than gold, yea than much fine gold*. These things, beloved, are of no use. Had they been of use, he would not have bidden us despise them. And for Holy Scripture, it speaks with reference to our notion, and this too is an instance of God's lovingkindness. 'Why then,' he asks, 'did He give purple and the like?' These are things that come of God's munificence. For He has willed by other things also to shew forth His own riches. As He gave you corn too by itself; but from this you make many things, cakes and sweetmeats, of every sort and variety, having much enjoyment; enjoyment and vain-glory gave rise to all these inventions: it was thy choice to set them before every thing. For if a foreigner or a rustic, who was ignorant of the fashions of the land, should

' He refers to pearls.

put the question, and, seeing your admiration, were to say, PHIL. iii.
'Why do you admire these?' What have you to say? that 7. 1
they are fair to look at? But it is not the case. Let us
then give up such notions, and lay hold of the things that
are truly real. These are not, but simply pass away, only
flowing past like a river. Wherefore I charge you, let us
take our stand upon the rock, that we may both escape
being easily turned about, and that we may obtain the good
things to come, by the grace and lovingkindness of our
Lord Jesus Christ, with Whom to the Father and the
Holy Ghost, be honour and glory, now and for ever.
Amen.

HOMILY XI.

PHIL. iii. 7—9.

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God.

IN our contests with heretics, we must make the attack with minds in vigour, that they may be able to give diligent heed. Wherefore I will begin my present discourse where the last ended. And what was its end? Having enumerated every Jewish boast, both those from his birth, and those that were from choice, he added, *But what things were gain to me, all these I count to be but loss for the excellency of the knowledge of Christ Jesus my Lord; for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.* Here the heretics make their attack: for even this comes of the wisdom of the Spirit, to suggest to them hopes of victory, that they may undertake the fight.

For if it had been spoken plainly, they would have acted here as they have done in other places, they would have blotted out the words, they would have denied the Scripture, when they were unable at all to look it in the face. But as in the case of fishes, that which can take them is so

concealed that they may snatch at it, and does not lie open to view; this in truth hath come to pass here too. The Law hath been called dung, says the opponent, the Law hath been called loss; he says, It was not possible to gain Christ except I lost this. All these things induced the heretics to accept this passage, thinking it to be favourable to them: but when they had accepted it, then did he enclose them on all sides with his nets. For what say these very men? Lo! the Law is *loss*, is *dung*; how then do ye say, that it is of God?

PHIL. III.
10.

But these very words are favourable to the Law, and how they are so, shall be hence manifest. Let us attend accurately to his words. He said not, The Law is loss: but *I counted it loss*. But when he spake of gain, he said not, I counted them, but *they were gain*. But when he spake of loss he said, *I counted*: and this rightly; for the former was naturally so, but the latter became, from our opinion. 'What then? Is it not so,' he says. Yes, it is loss for Christ.

'But how hath the Law become gain? And how was it not merely counted *gain*, but *was* so?' Consider how great a thing it was, to bring men, brutalized in their nature, to the shape of men. If the law had not been, grace would not have been given. 'Wherefore?' Because it became a sort of bridge; for when it was impossible to mount on high from a state of great abasement, a ladder was formed. And he who has ascended has no longer need of the ladder, yet he does not for this reason despise it, but is grateful to it. For it has placed him in such a position, as no longer to require it. And yet for this very fact, that he doth not require it, it is just that he should acknowledge his obligation, for without it he could not have ascended. And thus is it with the Law, it hath led us up on high; wherefore it was gain, but for the future we esteem it loss. 'How?' Not because it is loss, but because grace is far greater. For as a poor man, that was in hunger, as long as he has silver, escapes hunger, yet when he finds gold, and is unable to keep both, considers it loss to retain the former, and having thrown it away, takes the gold coin, so also here; not that the silver is itself loss, for

Hom. 11. it is not; but because it was impossible to take both at once, but he was compelled to leave one. The Law then is not loss, but for a man to cleave to the Law, and desert Christ. Wherefore it is then loss when it leads us away from Christ. But if it sends us on to Him, it is no longer so. For this cause he saith *it is loss for Christ*. If for Christ, it is not so naturally. But why doth not the Law suffer us to come to Christ? Yet for this very cause, he tells us, was it given, and Christ is the fulfilling of the Law, and Christ is the end of the Law. It doth suffer us, if we will: *for Christ is the end of the Law*. Doth he who

Rom. x. 4. obeyeth the Law, abandon that same Law? He doth if we take heed to it, but if we do not take heed, he doth not. *Yea doubtless, and I count all things but loss*. Why, he means, do I say this of the Law? Is not the world good? Is not the present life good? But if they draw me away from Christ, I count these things loss. Why? *for the excellency of the knowledge of Jesus Christ my Lord*. For when the sun hath appeared, it is loss to sit by a candle; so that the loss comes by comparison, by the superiority of the other. You see that Paul makes a comparison '*for the excellency*,' he saith not for diversity of kind; for that which excelleth, excelleth somewhat of like nature to itself. So that he shews the connection of that knowledge by the same means, by which he draws the superiority from the comparison. *For Whom I have suffered the loss of all things, and do count them dung, that I may win Christ*. It is not yet manifest, whether he uses the word *dung* of the Law, for it is likely that he applies it to the things of this world. For when he says, *the things which were gain to me, those I counted loss for Christ*; *yea doubtless*, he adds, *I count all things loss*; yet he said all things, but things present, and if you choose that he meant the Law too, even so it is not insulted. For *dung* comes from corn, and the strength of the corn is *dung*, I mean the chaff. But just as the *dung* was useful in its former state, so that we gather it together with the corn, and had there been no *dung*, there would have been no corn, so too is it with the Law.

(2) Seest thou, how every where it is not the thing in itself

which he calls *loss*, but, for Christ. *Yea doubtless, and I count all things but loss.* Wherefore, once more? *for the excellency of the knowledge (of Him), for Whom I have suffered the loss of all things.* Again, *wherefore too I count all things to be loss, that I may gain Christ.* PHIL. III. 7-10.

See how, from every point, he lays hold of Christ as his foundation¹, and suffers not the Law to be any where exposed, or receive a blow, but guards it on every side. *And that I may be found in Him, not having my own righteousness which is of the Law.* If he who had righteousness, ran to this other righteousness because his own was nothing, how much rather ought they, who have it not, to turn to Him? Well said he, *Not having mine own righteousness*, not that which I gained by labour and toil, but that which I found from grace. If then he who was so excellent is saved by grace, much more are you. For since it is likely they would say that the righteousness which comes from toil is the greater, he shews that it is dung in comparison with the other. Else I, who was so excellent in it, would not have cast it away, and taken refuge with the other. But what is that other? That which is from the faith of God, i. e. it too is given by God. This righteousness is of God, it is altogether a gift, and the gifts of God far exceed those worthless good deeds, which come from our own diligence. ¹ ἐπεστυμ-
τως.

But what does he mean by, *By faith, that I may know Him?* Knowledge is by faith, and without faith it is impossible to know Him. How so? Through it we must know the power of His resurrection. For what reasoning can demonstrate to us the Resurrection? None, but faith only. And if the resurrection of Christ according to the flesh is known by faith, how can the generation of the Word of God be comprehended by reasoning? For the resurrection is less than the generation. How so? Of that there have been many examples, but of this not one: for many dead have arisen before Christ, though after their resurrection they died, but no one was ever born of a virgin. If then we must comprehend by faith that which is inferior to the generation according to the flesh, how can that which is far greater, immeasurably and incomparably greater, be

Hom. 11. comprehended by reason? These things make the righteousness. For we must believe that He was able to do this, but how He was able we cannot prove. For from faith is also the fellowship of His sufferings. But how? Had we not believed, neither should we have suffered: had we not believed, that *if we suffer with Him, we shall also reign with Him*, we should not have endured the sufferings. Wherefore both the generation and resurrection are comprehended by faith. Seest thou, that faith must not be simply faith, but through good works, for he best believes that Christ hath risen, who in like sort gives himself up to dangers, who hath fellowship with Him in His sufferings. For he hath fellowship with Him, Who rose again, with Him Who liveth; wherefore he saith, *And may be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead.* He saith, *being made conformable unto His death*, i. e. having fellowship with it; for as He suffered from men, so do I too; wherefore he said, *being made conformable*, and again **Col. i. 24.** in another place, *and I fill up that which is behind of the afflictions of Christ in my flesh.* That is, these persecutions and sufferings work that image of His death. For He sought not His own, but the good of many.

Therefore persecutions, and afflictions, and straits, ought not only not to disturb you, but even to make you glad, because through them we are *conformed to His death*. As if he had said, We are moulded to His likeness; as he says in **2 Cor. ii. 10.** another place, where he writeth, *bearing about in the body the dying of the Lord Jesus.* And this too comes from great faith. For we not only believe that He arose, but that after His resurrection also He hath great power: wherefore we travel the same road which He travelled, i. e. we become brethren to Him in this respect also. As if he had said, We become Christs in this respect. O how great is the dignity of sufferings! We believe that we are made *conformable to His death* through sufferings! For as in Baptism, we were

buried in the likeness of His death, thus here, [we are made conformable] to His death. There did he rightly say, *In the likeness of His death*, for there we died not entirely, we died not in the body and in the flesh, but to sin. Since then two deaths are spoken of, His death in the body, and ours to sin, and there the Man died which He assumed, Who was in our flesh, but here the man of sin; for this cause he saith there, *in the likeness of His death*, but here, no longer in the likeness of His death, but *to His very death*. (3) For Paul, in his persecutions, no longer died to sin, but in ¹ *or to* his very body. Wherefore, he endured the same death. *If by any means*, saith he, *I might attain unto the resurrection of the dead*. What sayest thou? All men will have a share in that. *For we all shall not sleep, but we all shall be changed*, and shall all share not only in the Resurrection, but in incorruption, some indeed to honour, but others as a means² of punishment. If therefore all have a share in the Resurrection and not in the Resurrection only, but also in incorruption, how saidest thou, *If by any means I may attain*, as if about to share in some especial thing? *For this cause*, saith he, *I endure these things, if by any means I might attain unto the resurrection of the dead*. For if thou didst not die, then wouldest thou not arise? What is it then? Some great thing seems here to be hinted at. So great was it, that he dared not openly assert it, but simply saith, *If by any means*. I have believed in Him and His resurrection, nay, moreover, I suffer for Him, yet I am unable to be confident concerning the Resurrection. What resurrection doth he here mention? That which leads to Christ Himself. I said, that I believed in *Him*, and in the power of His resurrection, and that I have fellowship with His sufferings, and that I am made conformable to His death; yet after all these things I am by no means confident; as he saith elsewhere, *Let him that thinketh he standeth, take heed lest he fall*. And again, *I fear lest by any means, when I have preached to others, I myself should be a cast-away*.

Ver. 12. *Not that I have already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.*

PHIL. III.
12.
ROM. VI.
4, 5.

(3)
1¹ or to.

1 Cor.
xv. 51.

² ἐφ' ὅσον.

1b. x. 12.
1b. ix. 27.

HOM 11. *Not that I have already attained.* What means *already attained*? He means, the prize. But if he who had endured such sufferings, he who was persecuted, he *who had in him the dying of the Lord Jesus*, was not yet confident about that resurrection, what can we say? What meaneth, *if I may apprehend*? What I before said. *If I may attain to the resurrection of the dead.* If I may apprehend, he saith, His resurrection; i. e. If I may be able to endure so great things, if I may be able to imitate Him, if I may be able to become conformed to Him. For example, Christ suffered many things, He was spit upon, He was stricken, was scourged, at last He suffered what He suffered. This is the entire course. Through all these things it is needful that men should endure the whole contest, and so come to His resurrection. Or else he means, if I am thought worthy to share the accepted resurrection, that which is in confidence, His resurrection. For if I am able to endure all the contests, I shall be able also to attain to His resurrection, and to rise with glory. For not as yet, saith he, am I worthy, but *I follow after, if that I may apprehend.* My life is still one of contest, I am still far from the end, I am still distant from the prize, still I run, still I pursue. And he said not, I run, but *I pursue.* For we know with what eagerness a man pursues. He sees no one, he thrusts aside with great violence all who would interrupt his pursuit, he collects together his mind, and sight, and strength, and soul, and body, looking to nothing else than the prize. But if Paul, who so pursued, who had suffered so many things, yet saith, *if I may attain*, what must we say, who have relaxed our efforts? Then to shew that the thing is of debt, he saith, *For which also I am apprehended of Christ Jesus.* I was, he saith, of the number of the lost, I gasped for breath, I was nigh dead, God apprehended me. For He pursued us, when we fled from Him, with all speed. And so he establishes all; for the words, *I am apprehended*, shew the earnestness of Him who wishes to apprehend us, our great aversion to Him, our wandering, in that we fled from Him.

(4) Wherefore, we are liable for a vast debt, yet no one grieves, no one weeps, no one groans, though all have returned to their former state. For as just before the ap-

MORAL.

pearance of Christ we fled from God, thus we flee from Him now too. For we can flee from God, not indeed in place, for He is every where; hear the Prophet, when he says, *Whither shall I go from Thy Spirit, or whither shall I flee from Thy presence?* How then can we flee from God? Even as we can become distant from God, even as we can be removed afar off. *They that are far from Thee, it says, shall perish.* And again, *Have not your iniquities separated between Me and you?* How then comes this removal, how comes this separation? In purpose and soul: for it cannot be in place; for how could one flee from Him who is every where present? The sinner then flees. This is what the Scripture saith, *The wicked fleeth when no man pursueth him.* We eagerly fly from God, although He alway pursueth us. The Apostle hasted, that he might be near Him. We haste, that we may be far off.

Are not these things then worthy of lamentation? Are not these things worthy of tears? Whither fleest thou, wretched and miserable man, whither fleest thou from thy Life and thy Salvation? If thou flee from God, with whom wilt thou take refuge? If thou flee from the Light, whither wilt thou cast thine eyes? If thou flee from thy Life, whence wilt thou henceforth live? Let us flee from the enemy of our Salvation! Whensoever we sin, we flee from God, we are as runaways, we depart to a foreign land, just as he who consumed his paternal goods and departed into a foreign land, who wasted all his father's substance, and lived in want. We too have substance from our Father; and what is this? He hath freed us from our sins; He hath freely given to us power and strength to work righteousness, He hath freely given to us readiness, patience; He hath freely given to us the Holy Ghost in our Baptism; if we waste these things, we shall henceforth be in want. For as the sick, as long as they are troubled with fevers, and badness of their juices, are unable to arise, or work, or do any thing, but if any one sets them free, and brings them to health, and then they work not, this comes from their own sloth, thus too is it with us. For the disease was heavy and the fever grievous: and we lay not upon a bed, but upon wickedness itself,

PHIL. iii.
12.

Ps.
cxix. 7.

Ib. lxxiii.
27.
Is. lix. 2.

Prov.
xxviii. 1.

Hom. 11. cast away in crimes, as on a dunghill, full of sores, and evil
^{1. εὐωχλα.} odours, squalid, wasting away, more like ghosts¹ than men. Evil spirits encompassed us about, and the Prince of this world laughing, deriding, and assaulting us. Then came the Only-Begotten Son of God, and sent forth the rays of His Presence, and straightway dispelled the darkness. The King, who is on His Father's throne, left His Father's throne and came to us. And when I say left, think not again of any removal, for He filleth the heavens and the earth, but I speak of the economy; He came to His enemy, who hated Him, who turned away from Him, who could not endure to behold Him, who blasphemed Him every day. He saw him lying on a dunghill, eaten with worms, afflicted with fever and hunger, having every sort of disease; for fever vexed him, for this is evil desire; and in-
βουλιμία. flammation lay heavy on him, for this is pride; and gnawing hunger, as it is called, had hold of him, for this is covetousness; and putrifying sores on every side, for this is fornication; and blindness of eyes, for this is idolatry; and dumbness, and madness, for this is to worship stocks and stones, and address them; and great deformity, for wickedness is this, foul to behold, and a most heavy disease. He, when we spake more foolishly than madmen, and called stocks our God, and stones likewise, He saw us in such great guilt, and did not reject us; was not wroth, turned not away, hated us not, for He was a Master, and could not hate His own creation. What does He do? As a most excellent physician, He prepareth medicines of great price, and Himself tastes them first. For He Himself first followed after virtue, and thus gave it to us. And He first gave us the Washing, like some antidote, and thus we vomited up all our guilt, and all took its flight at once, and our inflammation ceased, and our fever was quenched, and our sores were dried up. For all the evils which are from covetousness, and anger, and all the rest, were dissipated by the Spirit. Our eyes were opened, our ears were opened, our tongue spake holy words: our soul received strength, our body received such beauty and bloom, as it is like that he who is born a son of God should have from the grace of the Spirit, such glory as it is like that a

son should have just born to a king, and nurtured in purple. Alas! How great nobility did He confer on us! PHIL. iii.
12.

We were begotten, we were nurtured, why do we again flee from our Benefactor? He then, Who hath done all these things, giveth us strength too, (for it was not possible, that a soul bowed down by disease should endure it, did not He Himself give us strength;) and remission of our sins. But we devoured it all. He gave us strength, we wasted it; He gave us grace, we quenched it; and how? we consumed it for no purpose, we used it for no useful end. These things have destroyed us, and what is more dreadful than all, when we are in a foreign country, and feeding on husks, we say not, Let us return to our Father, and say, *We have sinned against Heaven, and against Thee*, and that too, when we have so loving a Father, who so eagerly desires our return. S. Luke
xv. 18. If we will only return, He no longer bears to call in question our former deeds, only let us quit them. It is sufficient apology with Him, that we have returned. Not only He Himself calls not in question, but if another does so, He stops his mouth, though the accuser be one of good repute. Let us return. How long do we stand afar off? Let us perceive our dishonour, let us be sensible of our vileness. Sin makes us swine, sin brings famine to the soul; let us regain ourselves, and be sober again, and return to our former high birth, that we may obtain the good things which are to come, by the grace and love of our Lord Jesus Christ, with Whom, to the Father and the Holy Ghost be honour and glory, now and for ever. Amen.

HOMILY XII.

PHIL. iii. 13, 14.

Brethren, I count not myself to have apprehended : but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.

NOTHING renders our excellencies vain and puffs them away¹, so much as the recollection of the good deeds we have done; for this produces two evils, it both renders us remiss, and raises us to haughtiness. Wherefore see how Paul, since he knew our nature to be easily inclined to remissness, though he had given great praise to the Philip-
pians, now subdues their mind by many other things above, but chiefly by his present words. And what are they? *Brethren, I count not myself to have apprehended.* But if Paul had not as yet apprehended, and is not confident about the Resurrection and things to come, hardly could they have done so, who have not even succeeded in the smallest proportion with him. He means, I consider that I have not as yet apprehended all virtue, speaking as if one should say of a runner. Not as yet, saith he, have I completed all. And if in another place he saith, *I have fought the good fight*, but here, *I count myself not as yet to have apprehended*; any one who reads both these places, will well know the reason of both those words, and of these, (for it is not necessary to dwell continually on the same point,) and that he spoke these words at an earlier date,

² Tim.
iv. 7.

but the others near his death. But I am solely engaged on *this one thing, in reaching forth unto the things which are before.* But *this one thing*, saith he, *I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus;* For this it was which made him reach forward unto the things which are before, his forgetting the things which were behind. He then, who thinks that he is already perfect, and that nothing is wanting to him for the perfecting of virtue, may perhaps cease from running, as thinking that he has apprehended all. But he who thinks that he is still distant from the goal, will never cease to run. This then we should always consider, even though we have wrought ten thousand good deeds; for if Paul, after ten thousand deaths, after so many dangers, considered this, how much more should we? I fainted not however, saith he, although I availed not after running so much; nor did I despair, but I still run, I still strive. This thing only I consider, that I may in truth advance. Thus we too should act, we should forget our successes, and throw them behind us, for the runner reckons not up how many circuits he hath finished, but how many are left. We too should reckon up, not how far we are advanced in virtue, but how much remains for us. For what doth that which is finished profit us, when that which is deficient is not added? Moreover he did not say, I do not reckon, but I do not even remember, for we then become eager, when we apply all diligence to what is left, when we give to oblivion every thing else. *Reaching forth*, saith he; before we arrive, we strive to obtain. For he reacheth forth, who endeavours to outstrip with the rest of his body, his feet, though running, stretching himself forward, and reaching out his hands, that he may accomplish somewhat more of the course. But this comes from great eagerness, from much warmth; this is the way the runner should run, with so great earnestness, with so great eagerness, without relaxation. As far as one who so runs differs from him who lies on his back, so far doth Paul differ from us. He died daily, he was approved daily, there was no season, there was no time in which his course advanced not.

PHIL. III.
13, 14.

Hom. 12. He wished not to take, but to snatch the prize; for in this way we may take it. He who giveth the prize standeth on high, the prize is laid up on high.

(2) See how great a distance this to run over! See how great is the ascent! Thither we must fly up with the wings of the Spirit, otherwise it is impossible to surmount this height.

Phil. iii. 20. Thither must we go with the body, for it is allowed, *for our conversation is in heaven*, there is the prize. Seest thou the runners, how they live by rule, how they touch nothing that relaxes their strength, how they exercise themselves every day in the palæstra, under a master, and by rule? Do thou too imitate them, or rather exhibit greater eagerness, for the prizes are not equal: many are those who would hinder you; live by rule: many are the things which relax

¹εὐσελεῖ. your strength; make its feet agile¹: for it is possible so to do, it comes not naturally, but by our will. Let us bring it to lightness, lest our swiftness of foot be hindered by the weight of other things. Teach thy feet to be sure, for there are many slippery places, and if thou fallest, straightway thou lovest much. But yet if thou fall, rise up again. Even thus mayest thou obtain the victory. Never attempt slippery things, and thou wilt not fall; walk upon trodden ground, up with thy head, up with thine eyes; these commands the trainers give to those who run. Thus thy strength is supported; but if thou stoopest downward, thou fallest, thou art relaxed. Look upward, where the prize is; the very sight of the prize increaseth the determination of our will; the hope of winning suffereth not to perceive toil, it maketh the distance appear short. And what is this prize? No palm branch; but what? The kingdom of heaven, everlasting rest, glory together with Christ, the inheritance, brotherhood, ten thousand good things, which it is impossible to name. It is impossible to describe the beauty of that prize; he who hath it alone knoweth it, and he who is about to receive it. It is not of gold, it is not set with jewels, it is far more precious. Gold is mire in comparison with that prize, precious stones are mere bricks in comparison with that beauty of the prize. If with this in thy hand thou takest thy departure to heaven, thou wilt be able to walk there with great honour; the angels will re-

verence thee, when thou bearest this prize, with much confidence wilt thou approach them all. *In Christ Jesus.* PHIL. iii.
15, 16. See the humility of his mind; this I do, saith he, *in Christ Jesus.* For it is impossible without His assistance to pass over so vast an interval: we have need of much aid, of a mighty alliance; He hath willed that thou shouldest struggle below, on high He crowns thee. The crown is not as it is in this world, where the contest is, but the crown is in that bright place. See ye not, even here, that the most honoured of the wrestlers and charioteers are not crowned in the course below, but the king calls them up, and crowns them there? Thus too is it here, thou goest to heaven to receive the prize.

Ver. 15. *Let us therefore, as many as be perfect, be thus minded,* saith he. *And if in any thing ye be otherwise minded, God will reveal even this unto you.* What? That we should *forget those things which are behind.* So that perfection consists in not considering oneself perfect. How then sayest thou, *as many as are perfect?* For tell me, are we minded as thou art? For if thou hast not attained nor art perfected, how dost thou command those that are perfect to be so minded as thou art, who art not yet perfect? Yea, for this, saith he, is perfection. *And if ye are in any thing otherwise minded, God shall reveal even this unto you.* That is, if any one considers that he has attained all excellence. He puts them on their guard, not by speaking directly, but what saith he? *If in any thing ye be otherwise minded, God shall reveal even this unto you.* See how humbly he saith this! God shall teach you, i. e. God shall persuade you^a, not teach you, for Paul indeed taught, but God shall lead you on. And he said not, shall lead you on, but *shall reveal*, that this may rather seem to spring from ignorance. These words were spoken not concerning doctrines, but concerning perfection of life, and our not considering ourselves to be perfect, for he who considers that he hath apprehended all, hath nothing.

Ver. 16. *Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.*

^a i. e. succeed in persuading.

HOM. 12. *Nevertheless, whereto we have attained.* What means this? Let us hold fast, he saith, that in which we have succeeded; love, concord, and peace: for in this we have succeeded^b. *Whereto we have already attained: to walk by the same rule, to mind the same thing.* *Whereunto we have attained,* i. e. in this we have already succeeded. Seest thou, that he wills that the precepts should be a rule to us? And a rule admits neither addition, nor subtraction, since that destroys its being a rule. He means, by the same faith, within the same limits.

Ver. 17. Brethren, be followers of me, and mark them that walk so as ye have us for an ensample.

He had said above, *beware of dogs*, from such he had led them away; now he brings them near to those, whom they ought to imitate. If any one, saith he, will imitate us, if any one will walk the same road, let him take heed to them: though I am not present, ye know the manner of my walk, that is, my conversation, my life. For not by words only did he teach, but by deeds too; as in the chorus, and the army, the rest must imitate the leader of the chorus or the army, and thus advance in good order. For it is possible that order may be dissolved by sedition.

MORAL. The Apostles therefore were a type, and kept throughout
(3) a certain archetypal model. Consider how entirely accurate their life was, so that they are proposed as an archetype and example, and as living laws. For what their writings said, that they manifested to all in their actions. This is the best teaching; thus the teacher will be able to carry on his disciple. But if he indeed speaks as a philosopher, but in his actions doth the contrary, he is no longer a teacher. For mere verbal wisdom is easy even for the disciple: but there is need of that teaching and leading which comes of deeds. For this maketh the teacher to be revered, and prepares the disciple to yield obedience. How so? When one sees him delivering wisdom in words, he will say he commands impossibilities; and that they are impossibilities, he himself is the first to shew, by not doing them. But if he sees virtue fully carried out in action,

^b He applies this to walking by the same rule *with each other*, &c.

he will no longer be able to speak thus. Yet although the life of our teacher be careless, let us take heed to ourselves, and let us listen to the words of the prophet; *And they shall be all taught of God. And they shall teach no more every man his brother, saying, Know the Lord, for they shall all know Me from the least of them to the greatest of them.* Hast thou not a teacher who is virtuous? Still thou hast the true Teacher, Whom alone thou shouldest call a Teacher. Learn from Him: He hath said, *Learn of Me, for I am meek.* Take not heed, then, to thy earthly teacher, but to Him and to His lessons. Take from Him thy example: thou hast a most excellent model, to it conform thyself. There are innumerable models laid before thee in the Scriptures of virtuous lives; whatsoever one thou wilt, follow it; first the Master, then the disciples. One hath shone forth through poverty, another through riches; Elijah for instance through poverty, Abraham through riches. Follow that example which thou esteemest most easy, most befitting thyself to practise. Again, one by marriage, the other by virginity: Abraham by marriage, the other by virginity. Follow whichever thou wilt: for both lead to heaven. One shone forth by fasting, as John, another without fasting, as Job. Again, this latter had a care for his wife, his children, his daughters, his family, and possessed great wealth; the other possessed nothing but the garment of hair. And why do I make mention of family, or wealth, or money, when it is possible that even one in a kingdom should lay hold on virtue? for the house of a king will be found more full of trouble than any private family. David then shone forth in his kingdom. The purple and the diadem rendered him not at all remiss. To another it was entrusted to preside over a whole people, I mean Moses, which was a more difficult task: for there the authority¹ was greater, whence the difficulty too became greater. Thou hast seen men approved in wealth, thou hast seen them in poverty also, thou hast seen them in marriage, thou hast seen them in virginity too; now on the contrary, behold some lost both in marriage and in virginity, both in wealth and in poverty. For example, many

PHIL. iii.
16, 17.

Is. liv.

13.

Jer. xxxi.

34.

S. Matt.

xi. 29.

¹ ἐξουσία.

HOM. 12. men have perished in marriage, as Samson^c, yet not from marriage, but from their own deliberate choice. Likewise in virginity, as the five virgins. In wealth, as the rich man, who disregarded Lazarus: in poverty, innumerable poor men even now are perishing. In a kingdom, I can point to many who have perished, and in ruling the people. Wouldest thou see men saved in the rank of a soldier? look to Cornelius; and in the government of a household? look to the eunuch of the Ethiopian Queen. Thus universally if we use our wealth as is fit, it will not destroy us; otherwise, all things will destroy us, whether a kingdom, or poverty, or wealth. But nothing will have the power to hurt the man, who keeps well awake.

For tell me, was captivity any harm? None at all. For consider, I pray thee, Joseph, who became a slave, and preserved his virtue. Consider Daniel, and the Three Children, who became captives, and how much the more they shone forth; for virtue shineth every where, is invincible, and nothing can put hindrances in its way. But why make I mention of poverty, and captivity, and slavery? Let me speak too of hunger, and sores, and severe disease, for disease is more hard to endure than slavery. Such was Lazarus, such was Job, such was Timothy, straitened by

1 Tim. v. 23.

often infirmities. Thou seest that nothing can obtain the mastery over virtue, neither wealth, nor poverty, nor the having power, nor the being subject to it, nor the pre-eminence in affairs, nor disease, nor contempt, nor abandonment; but having left all these things below, and upon the earth, it hastens towards Heaven. Only let the soul be noble, and nought can hinder it from being virtuous. For when he who works is in vigour, nothing external can hinder him. For in the arts, when the artificer is experienced and persevering, and thoroughly acquainted with his art, if disease overtakes him, he still hath it; if he become poor, he still hath it; whether he hath his tools in his

^c So on Ps. iv. (13.) Some other Fathers speak more gently of Samson, as S. Augustine, contr. Gaud. 1. 40. and Ser. 364. where however he says that if Samson was righteous, his righteousness is deeply hidden. [S. Cyril speaks of him casually: "The Spirit is

said to be with and to labour with *blest Samson* who was once unshorn; but seeing that he began to give himself to pleasure in regard of a woman, and shaved his head with the steel, the Lord, it says, departed from him." Dial. 7 de SS. Trin. 641 E.]

hand or hath them not, whether he works or worketh not, PHIL. III. 16, 17. he loseth not all his art: for the science of it is contained within him. Thus too the virtuous man, who is devoted to God, manifests his art, whether you cast him into wealth, or into poverty, or into disease, or into health, or into honour, or into dishonour. Did not the Apostles labour in every state, *By honour, and dishonour, by good report and evil report?* 2 Cor. vi. 8. For this makes the athlete, his being prepared for every thing. And the same is the nature of virtue.

If thou sayest, I am not able to preside over many, I ought to lead a solitary life; thou offerest an insult to virtue, for it can make use of every state, and shine through all: only let it be in the soul. Whether there be famine, or whether there be abundance, it shews forth its own strength as Paul saith, *I know how to abound, and how to suffer need.* Phil. iv. 12. Was he required to labour? He was not ashamed, but Acts xxviii. 30. wrought two years. Was hunger to be undergone? He sank not under it, nor wavered. Was death to be borne? He became not dejected, through all he exhibited his noble mind and skill. Him therefore let us imitate, and we shall have no cause of grief: for tell me, what will have power to grieve such an one? Nothing. As long as no one deprives us of this virtue, this is the most blessed of all men, even in this life, not only in that to come. For suppose the good man hath a wife and children, and riches, and great honour, with all these things he remaineth alike virtuous. Take them away, and again in like sort he will be virtuous, neither overwhelmed by his misfortunes, nor puffed up by prosperity, but as a rock standeth equally unmoved in the raging sea and in calm, neither broken by the waves nor influenced at all by the calm, thus too the strong mind stands firm both in calm and in storm. And as little children, when sailing in a ship, are alarmed, whilst the pilot sits by, laughing and undisturbed, and delighted to see their alarm; thus too the soul which is truly wise, when all others are in alarm, or else inopportunately smiling at any change or circumstance, itself sits unmoved, as it were, at the tiller or helm of piety. For tell me, what can disturb the pious soul? Can death? Nay, this is the beginning of a better life. Can poverty? This helps her on toward

ROM. 12. virtue. Can disease? She regards not its presence, no, nor yet ease, or tribulation; for she is beforehand with it, and straiteneth herself. Can dishonour? The whole world hath been crucified to her. Can the loss of children? She fears it not, for she is fully persuaded of the Resurrection. What then can conquer her? None of all these things. Doth wealth elevate her? By no means, she knoweth that money is nothing. Doth glory? She hath
Is. xl. 6. been taught that *all the glory of man is as the flower of*
1 Tim. v. 6. *grass.* Doth luxury? She hath heard Paul say, *She that liveth in pleasure is dead while she liveth.* Since then she is neither inflamed nor cramped, what can equal such health as this?

Other souls, meanwhile, are not such, but change more frequently than the sea, or the chameleon, so that thou hast great cause to smile, when thou seest the same man at one time laughing, at another weeping, at one time full of care, at another elated beyond measure. For this cause Paul
ROM. xii. 2. saith, *Be not conformed to this world.* For we are citizens of heaven, where there is no turning. Prizes which change not are held out to us. Wherefore let us make manifest this our citizenship, let us thence already receive our good things. Why do we cast ourselves into the Euripus, into tempest, into storm, into foam? Let us be in calm. It depends not on wealth, nor on poverty, nor honour, nor dishonour, nor on sickness, nor on health, nor on weakness, but all these things depend on our own soul. If it is firm, and well-instructed in the science of virtue, all things will be easy to it. Even hence it will already behold its rest, and that quiet harbour, and, on its departure, will there meet innumerable good things, the which may we all obtain by the grace and love of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Spirit, be glory, dominion, honour, now and ever, and world without end. Amen.

HOMILY XIII.

PHIL. iii. 18—21.

(For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.

NOTHING is so unbecoming in a Christian, and foreign to his character, as to seek ease and rest: and to be engrossed with the present life is foreign to our profession and enlistment. Thy Master was crucified, and dost thou seek ease? Thy Master was pierced with nails, and dost thou live delicately? Do these things become a noble soldier? Wherefore Paul saith, *Many walk, of whom I have told you often, and now tell you even weeping, that they are enemies of the cross of Christ.* Since there were some who made a pretence of Christianity, yet lived in ease and luxury, and this is contrary to the Cross, therefore he thus spoke. For the cross belongs to a soul at its post for the fight, longing to die, seeking nothing like ease, whilst their conversation is of the contrary sort. So that even if they say, they belong to Christ, yet it is as enemies of the Cross. For

How. 13. did they love the Cross, they would strive to live the crucified life. Was not thy Master hung upon the tree? Imitate thy Master in some other way; crucify thyself, though no one crucify thee; crucify thyself, not that thou shouldest slay thyself, God forbid, for that is a wicked thing, but as Paul said, *The world is crucified to me and I unto the world.* If thou lovest thy Master, die His death. Learn how great is the power of the Cross. How many goods it hath attained, and doth still: how it is the safety of our life. Through it all things are done. Baptism is through the Cross, (for we must receive the Seal,) the laying on of hands is through the Cross; whether we are abroad or at home, wherever we are^a, the Cross is a great good, the armour of salvation, a shield which cannot be beaten down, a weapon to oppose the devil; thou bearest the Cross when thou art at enmity with him, not simply when thou art sealed, but when thou sufferest the things belonging to the Cross. Christ thought fit to call our suffering by the name of the Cross, as when He saith, *Except a man take up his cross and follow Me*, i. e. except he be prepared to die.

Gal. vi. 14.

S. Matt. xvi. 24.

But these being vile, and lovers of life, and lovers of their bodies, are enemies of the Cross. And every one, who is a friend of luxury, and of present safety, is an enemy of that Cross, in which Paul makes his boast, which he embraces, with which he desires to be incorporated. As when he saith, *I am crucified unto the world, and the world unto me.* And now, he saith, *I now tell you even weeping.* Wherefore? Because the evil was urgent, because such men deserve tears. Of a truth the luxurious deserve tears, who make fat their garment, I mean the body, and take no thought of that [soul] which must give account. Behold thou livest delicately, behold thou art drunken, to-day and to-morrow, ten years, twenty, thirty, fifty, a hundred, which is indeed impossible; but if thou wilt, let us suppose it. What is the end? What is the gain? Nought. Doth it not then deserve tears, and lamentations, to lead such a life? God hath brought us into this racecourse, that He may crown us, and we take our departure without doing any noble

^a Sav. marg. [with two of Dr. Field's MSS.] adds, 'We are guarded by the Cross.'

action. Wherefore Paul weepeth, where others laugh, and live in pleasure. So feeling is he: such thought taketh he for all men. *Whose god, saith he, is their belly.* This is why it is a God to them^b: this is meaning of, *let us eat and drink!* Dost thou see, how great an evil luxury is? to some their wealth, and to others their belly is their god. Are not these too idolaters, and worse than the common? *Whose glory, saith he, is in their shame.* Some say, that he means circumcision. I think not so, but this is its meaning, they make a boast of those things, at which they ought to hide their faces. For it is a fearful thing to do shameful actions, but to do them, and be ashamed, is only half so dreadful: but when a man even boasts himself of them, it is excessive insensibility.

Do these words apply to them alone? And do those who are here present escape the charge, and will no one have account to render of these things? Does no one make a god of his belly, or glory in his shame? I would wish, earnestly would I wish, that none of these charges lay against us, and that I did not know any one involved in what I have said. But I fear the words have more reference to us, than to the men of those times. For when one consumes his whole life in drinking and revelling, and expends some small trifle on the poor, whilst he consumes the larger portion on his belly, will not these words with justice apply to him? No words are more apt to call attention, or more cutting in reproof, than these, *Whose god is their belly, whose glory is in their shame.* And who are these? They *who mind earthly things.* Let us build houses. Where, I ask? On the earth, they answer. Let us purchase farms; on the earth again: let us obtain power; again on the earth: let us gain glory; again on the earth: let us enrich ourselves; all these things are on the earth. These are they, whose god is their belly, for they who have no spiritual thoughts, but have all their possessions here, and mind these things, naturally make their belly their god, saying, *Let us eat and drink, for to-morrow we die.* And ⁽²⁾ *ib.*

^b There is some false reading here. Old Lat. has 'What is their God? This, *Let us eat and drink!*'

HOM. 13. dost thou grieve about thy body I ask, that it is of earth; though in this no injury is done thee, whilst thou draggest thy soul to the earth, when thou oughtest to render even thy body spiritual; for thou mayest, if thou wilt. Thou hast received a belly, that thou mayest feed, not distend it, that thou mayest have the mastery over it, not have it as mistress over thee: that it may minister to thee for the nourishment of the other parts, not that thou mayest minister to it, not that thou mayest exceed limits. The sea, when it passes its bounds, doth not work so many evils, as the belly doth to our body, together with our soul. The former overfloweth all the earth, the latter all the body. Put moderation for a boundary to it, as God hath put the sand for the sea. Then if its waves arise, and rage furiously, rebuke it, with the power which is in thee. See how God hath honoured thee that thou mightest imitate Him, and thou wilt not; but thou seest it over-flowing, destroying and overwhelming thy whole nature, and darest not to restrain or moderate it.

Whose god, he, saith, is their belly. Let us see how Paul served God: let us see how gluttons serve their belly. Do not they undergo such deaths innumerable? do not they fear to disobey whatever it orders? do not they minister impossibilities to it? are not they worse than slaves? *But our conversation, he says, is in Heaven.* Let us not then seek for ease here: we there shine, where our conversation is. *From whence also, saith he, we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body.* By little and little he hath carried us up. He saith, *From Heaven,* and *Our Saviour,* shewing, from the place, and from the Person, the dignity of the subject. *Who shall change our vile body,* saith he. Our body now suffereth many things: it is bound with chains, it is scourged, it suffereth innumerable evils; but the Body of Christ suffered the same. This he hinted at, when he said, *That it may be fashioned like unto His glorious body.* Wherefore the body is the same, but putteth on incorruption. *Shall change^c,* saith

^c [μετασχηματίζει, lit. shall change the fashion of.]

he. So then the fashion is different, or perchance he figuratively used this word of the change. PHIL. iv.
1.

He saith, *our vile body*, because it is now humbled, subject to destruction, to pain, because it seemeth to be worthless, and to have nothing beyond that of other animals. *That it may be fashioned like unto His glorious Body.* What? shall this our body be fashioned like unto Him, Who sitteth at the right hand of the Father, to Him Who is worshipped by the Angels, before Whom do stand the incorporeal Powers, to Him Who is above all rule, and power, and might? If then the whole world were to take up weeping and lament for those who have fallen from this hope, could it worthily lament, for that, when a promise is given us of our body being made like to Him, it still departs with the Devils? I think not of Hell now; whatever can be said, after falling from so great glory, I consider hell nothing, in comparison with this falling off. What sayest thou, O Paul? Is it made like unto Him? Yes, he answereth; then, lest you should disbelieve, he addeth a reason; *According to the working whereby He is able even to subdue all things unto Himself.* He hath power, saith he, to subdue all things unto Himself, and so even destruction and death. Or rather, He doth this with the same power. For tell me, which requireth the greater power, to subject demons, and Angels, and Archangels, and Cherubim, and Seraphim, or to make the body incorruptible and immortal? The latter certainly rather than the former; he shewed forth greater works of His power, that you might believe these too. Wherefore, though ye see these men rejoicing, and honoured, yet stand firm, be not offended at them, be not moved. These our hopes are sufficient to raise up even the most sluggish and indolent.

Chap. iv. ver. 1. *Therefore, saith he, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved.*

So. How? unmoved. See how he addeth praise after exhortation, *my joy and my crown*, not simply joy but glory too, not simply glory but crown too. Which glory nought can equal, since it is the crown of Paul. So

HOM. 13. *stand fast in the Lord, my dearly beloved, i. e. in the hope of God.*

Ver. 2, 3. *I beseech Euodia, and beseech Syntyche, that they be of the same mind in the Lord. And I entreat thee also, true yokefellow, help those women.*

- (3) Some say Paul here entreats his own wife; but it is not so, but some other woman, or the husband of some one of them. *Help those women, which laboured with us in the Gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.* Seest thou how great a testimony he beareth to their virtue? For as Christ saith to His Apostles, *Rejoice not that the spirits are subject to you, but rather rejoice, because your names are written in the book of life;* so Paul testifieth to them, saying, *whose names are in the book of life.* These women seem to me to be the chief of the Church which was there, and he commendeth them to some notable man whom he calls his *yokefellow*, to whom perchance he was wont to commend them, as to an assistant, and fellow-soldier, and companion, and brother, as he doth in the Epistle to the Romans, when he saith, *I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchrea. Yokefellow.* It is either some brother of theirs, or the husband of one of them: as if he had said, Now thou art a true brother, now a true husband, because thou hast become a Member. *Which laboured with me in the Gospel.* This protection^d was in the Family, not from friendship, but for good deeds. *Laboured with me.* What sayest thou? Did women labour¹ with thee? Yes, he answereth, they too contributed no small portion. Although many were they who wrought together, yet these women wrought amongst the many. The Churches then were no little edified, for many good ends are there gained where they who are approved, be they men, or be they women, enjoy such honour from the rest. For in the first place the rest are led on to a like zeal; in the second place, they also gained^e by the respect shewn; and thirdly, they made those very persons more zealous and

S. Luke
x. 20.

Rom. xvi.
1.

¹ συν-
θλησαν.

^d προστασία, he means the recommendation to protection,

^e i. e. a reward, see on 1 Tim. v. 16. Hom. xv. p. 131.

earnest. Wherefore thou seest that Paul hath every where PHIL. iv. 2, 3.
 a care for this, and commendeth such men for consideration.
 As he saith in the Epistle to the Corinthians: *Who are* 1 Cor. xvi. 15.
the first-fruits of Achaia. Some say, that the word *yoke-*
fellow, (Syzygus,) is a proper name: well: whether it be
 so, or no, we need not accurately enquire, but remark, how
 he gives his orders, that these women should enjoy much
 protection.

All we have, saith he, is in the heavens, our Saviour, our MORAL.
 city, whatever a man can name: *whence*, saith he, *we look* (4)
for the Saviour, the Lord Jesus Christ. And this is an act
 of His love toward man. He Himself again cometh to us,
 He doth not drag us thither, but takes us, and so departs
 with us. And this a mark of great honour; for if He came
 to us when we were enemies, much rather doth He now
 when we are become friends. He doth not commit this to
 Angels, nor to servants, but Himself cometh to call us to
 His royal mansion. Lo! *we also shall be caught up in the* 1 Thess. iv. 17.
clouds, we, who honour Him.

Who then is found *a faithful and wise servant*? Who S. Matt. xxiv. 45.
 are they that are deemed worthy of such good things? How
 miserable are those who fail! For if we were for ever to
 weep, should we do any thing to match it? For were you
 to make mention of hells innumerable, you would name
 nothing equal to that pain which the soul sustaineth, when
 all the world is in confusion, when the trumpets are sound-
 ing, when the Angels are rushing forward, the first, then
 the second, then the third, then ten thousand ranks, are
 pouring forth upon the earth; then the Cherubim, (and
 many are these and infinite;) and then the Seraphim; when
 He Himself is coming, with His ineffable glory; when He
 is met by those who had gone to gather the elect into the
 midst; when Paul, and all who in his time had been ap-
 proved, are being crowned, proclaimed aloud, honoured by
 the King, before all His heavenly host. For even were
 there no hell, how fearful a thing it is, that the one part
 should be honoured, and the other dishonoured! Hell, I
 confess, is intolerable, yea, very intolerable, but more in-

HOM. 13. tolerable than it is the loss of the Kingdom. Consider: if any king, or the son of a king, after having gone forth, and been successful in innumerable wars, and become the object of admiration, should return with his whole army safe to his country, in his chariot, with trophies, with innumerable bands of soldiers bearing golden shields, with all his body-guard about him, whilst the whole city was adorned with crowns, whilst all the rulers of the world accompanied him, and all the manhood of foreign nations followed him in chains, and then in the presence of all these rulers, all this pomp, he were to receive the governors, the satraps, all the citizens who came out to meet him, and embrace them, and stretch forth his hand, and give them freedom of access, and even converse with them, in the midst of the bystanders, as with friends, and tell them that all that journey was undertaken for their sake, and should then lead them into his palace, and make them share it, even if those left out received no actual punishment, to how great punishment would not their lot be equal? But if in the case of men it were a bitter thing to fall away from this glory, much more is it so with God, when all the heavenly Powers are present with the King, when the demons, bound, and bowing down their heads, and the devil himself, and all might that opposeth itself, are led along in chains, when the Powers of the heavens, when He Himself, cometh upon the clouds.

Believe me, I have been unable to finish my words, from the grief which had hold of my soul at this relation. Consider of how great glory we shall be deprived, when it is in our power not to be deprived of it. For this is the misery, that we suffer these things, when it is in our power not to suffer them. When He receiveth the one part and leadeth to His Father in heaven, and rejecteth the other, and Angels take them, and drag them against their will, weeping, and hanging down their heads, to the fire of hell, when they have first been made a spectacle to the whole world, what grief, think you, is there? Let us then make haste, while there is yet time, and take great thought of our own salvation. How many things have we to say like the rich man?

If any one would now suffer us, we would take counsel of the things that are profitable! But no one doth suffer us. PHIL. IV. 2, 3. And that we shall so say, is clear, not from him alone, but from many others. And that you may learn this, consider how many men have been in fevers, and said, if we recover, we would not again fall into the same state. Many such words we shall then say, but we shall be answered as the rich man was, that there is a gulf, that we have received our good things here. S. Luke xvi. 25, 26. Let us groan then, I entreat you, bitterly, rather let us not only groan, but pursue virtue too; let us lament now to our salvation, that we may not then lament in vain. Let us weep now, and we shall not weep then, at our evil lot. This weeping is of virtue, that of unprofitable repentance: let us afflict ourselves now, that we may not be afflicted then; for it is not the same thing to be afflicted here and there. For here, thou art afflicted for a little time, rather thou dost not perceive thy affliction, knowing that thou art afflicted for thy good. But there, the affliction is more bitter, because it has no hope^f, no escape, in view, but is without limit, and for ever.

May we all be freed from this, and obtain forgiveness. But let us use prayer and diligence, that we may obtain forgiveness, let us, I beg, be diligent; for if we are diligent, we prevail through prayer: if we pray earnestly, God grants our request; but if we ask Him not, nor do earnestly ought of this sort, nor work, how is it possible that we should ever succeed? By sleeping? Surely not. For it is much if even by running, and exerting ourselves, and being conformed to His death, as Paul said, we shall be able to succeed, certainly not by sleeping. *If by any means I may attain*, saith he. But if Paul said, *If by any means I may attain*, what shall we say? For it is not possible that they who slumber should accomplish even worldly business, much less spiritual. They who slumber cannot receive ought from their friends, far less from God. Fathers

^f It is worth observing, that, although he has referred to the rich man in *Hades*, he is here speaking of *Gehenna*, and of present self-denial as a means of escaping *eternal* punishment after the Judgment.

HOM. 13. honour not them who slumber, far less doth God. Let us labour for a little time, that we may have rest for ever. We must at all events be afflicted. If we are not afflicted here, it awaits us there. Why choose we not to be afflicted here, that there we may have rest, and obtain the unspeakable joys, in Christ Jesus, with Whom, to the Father together with the Holy Spirit, be glory, power, and honour now and ever, world without end. Amen.

HOMILY XIV.

PHIL. iv. 4—7.

Rejoice in the Lord alway : and again I say Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing ; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

BLESSED are they that mourn, and woe unto them that laugh, saith Christ. How then saith Paul, Rejoice in the Lord alway ? Woe to them that laugh, said Christ, the laughter that is of this world, which ariseth from the things which are present. He blessed also those that mourn, not simply for the loss of relatives, but those who are pricked at heart, who mourn their own sins, who take count of their own faults, or even those of others. This joy is not contrary to that grief, but from that grief it too is born. For he who grieveth for his own faults, and confesseth them, rejoiceth. Moreover, it is possible to grieve for our own sins, and yet to rejoice in Christ. Since then they were afflicted by their sufferings, for to you it is given in this behalf not only to believe but also to suffer, therefore he saith, Rejoice in the Lord. For all these things are nothing, if ye exhibit such a life that ye may rejoice. Or else he means, when your communion with God is not hindered, rejoice. Or else the word in, may stand for

S. Matt. v. 4.
S. Luke vi. 25.
Phil. i. 29.

HOM. 14. *with* : as if he had said, *Rejoice with the Lord. Again I say, Rejoice.* These are the words of one who brings comfort, as for instance that he who is in God rejoiceth alway, yea though he be afflicted, yea whatever he may suffer, such a man alway rejoiceth. Hear what Luke saith of the Apostles; that *they returned from the presence of the Council, rejoicing that they were counted worthy to be beaten for His name.* If scourging and bonds, which seem to be the most grievous of all things, produce joy, what else will be able to produce grief in us?

Acts v.
41.

Again I say, Rejoice. Well hath he repeated the word. For since the nature of the things produced grief, he shews by the repetition, that they should by all means rejoice.

Phil. iii.
19.

Let your moderation be known unto all men. He said above, *Whose god is their belly, and whose glory is in their shame,* and that they *mind earthly things.* It was probable then, that they would be at enmity with the wicked : therefore he exhorteth them to have nothing in common with them, but to use them with all gentleness, not their brethren only, but also their enemies and opposers. *The Lord is at hand : be careful for nothing.* For why, I ask, do they withstand you? And even if ye see them living in luxury, wherefore are ye distressed? Already the judgment is at hand : shortly shall they give account of their actions. Are ye in affliction, whilst they are in luxury? These things shall shortly receive their end. Do they plot against you, and threaten you? *Be careful for nothing ;* the judgment is already at hand, when these things shall be reversed. *Be careful for nothing.* If ye are kindly affected toward those who prepare evil against you, these things shall not in the end turn out to their profit. Already the recompense is at hand, whether it be poverty, or death, or aught else that is terrible. *But in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.* There is this for one consolation, *the Lord*

S. Matt.
xxviii.
20.

is at hand. And again, *I will be with you alway, even unto the end of the world.* Behold another consolation, a medicine, which healeth grief, and distress, and all that is painful. And what is this? Prayer, thanksgiving in all things. And so He wills that our prayers should not simply be

requests, but thanksgivings too for what we have. For PHIL. iv. 4-7. how should he ask for future things, who is not thankful for the past? *But in every thing¹, by prayer and supplication.* Wherefore we ought to give thanks for all things, even for those which seem to be grievous, for this is the part of the truly thankful man. In the other case the nature of the thing demands it; but this springs from a grateful soul, and one earnestly affected toward God. God acknowledgeth these prayers, but others He knoweth not. Offer up such prayers as may be acknowledged; for He disposeth all things for our profit, though we know it not. And this is a proof that it greatly profiteth, namely, that we know it not. *And the peace of God which passeth all understanding shall keep your hearts and minds in Christ Jesus.* What meaneth this? *The peace of God*, saith he, which He hath wrought toward men, surpasseth all understanding. For who could have expected, who could have hoped, that such good things would have come? They exceed all man's understanding, not his speech alone. For His enemies, for those who hated Him, for those who turned away from Him, for these He refused not to deliver up His Only Begotten, that He might make peace with us. This peace then, i. e. the reconciliation, the love of God, *shall keep your hearts and minds.*

For this is the part of a teacher, not only to exhort, but also to pray, and to assist by supplication, that they may neither be overwhelmed by temptation nor carried about by deceit. As if he had said, May He Who hath delivered you in such sort as mind cannot comprehend, may He Himself guard you, preserve you, so that you suffer no ill. Either he means this, or that the peace of which Christ speaketh, *My peace I leave with you, My peace I give unto you*: this shall guard you. For this peace exceedeth all man's understanding. How so? when he tells us to be at peace with our enemies, with those who treat us unjustly, who are at war and enmity toward us, is not this beyond man's understanding? But rather let us look to the former. If that peace surpasseth all understanding, much more doth God Himself, Who giveth peace, pass all understanding, not ours only, but that of Angels, and the Powers

(2)

S. John
xiv. 27.

Hom. 14. above. What meaneth in *Christ Jesus*? Shall keep you in Him, so that ye may remain firm, and not fall from His faith.

Ver. 8. *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just.* What is *Finally*? It stands for, 'I have said all.' It is the word of one that is in haste, and has nothing to do with present things.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.

Ver. 9. *Those things which ye have both learned and received, and heard and seen in me.*

What meaneth, *whatsoever things are lovely*? Lovely to the faithful, lovely to God. *Whatsoever things are true.* Virtue is indeed true, vice is falsehood. For the pleasure of it is a falsehood, and its glory is falsehood, and all things of the world are falsehood. *Whatsoever things are pure.* This is opposed to the words *who mind earthly things*. *Whatsoever things are honest.* This is opposed to the words *whose god is their belly*. *Whatsoever things are just, whatsoever things are of good report,* are there, he means. *If there be any virtue, if there be any praise.* Here he willeth them to take thought of those things too which regard men. *Think on these things,* saith he. Seest thou, that he desires to banish every evil imagination from our souls? for evil actions spring from thoughts. *Those things which ye have both learned and received.* This is teaching, in all his exhortations to propose himself for a model: as he saith in another place, *so as ye have us for an ensample.* And again here, *What things ye have learned and received,* i. e. have been taught and heard and seen in me: so as to include both his words and actions and conversation. Seest thou, how this command which he lays on us extends even to every thing? For since it was not possible to make an accurate enumeration of all things, of our coming in, and going out, and speech, and carriage, and intercourse, (for of all these things

Phil. iii.
17.

it is needful that a Christian should have thought,) he said PHIL. iv. 8, 9. shortly, and in a summary, *as ye have heard and seen in me*, i. e. with me: I have led you forward both by deeds and by words. For nothing is such an enemy of our nature as vice^a. *These things do*, not only say them, but *do* them also. *And the God of peace shall be with you*, that is, ye shall be in a calm, in great safety, ye shall suffer nothing painful, nor contrary to your will. For when we are at peace with Him, and we are so through virtue, much more will He be with us. For He who so loved us, as to shew favour to us even against our will, will He not, if He sees us hastening toward Him, Himself yet much more exhibit His love toward us?

And from many things it is evident, how vice is at en- MORAL. mity with us, and virtue friendly toward us. What will ye have? That I should speak of fornication? Fornication makes men subject to reproach, poor, objects of ridicule, despicable to all, which is what an enemy would do to us. And oftentimes it hath involved men in disease and danger; many men have perished or been wounded, by reason of their mistresses; but if fornication produces these things, much rather doth adultery. But doth almsgiving so? By no means. But as a loving mother setteth her son in great propriety, in good order, in good report, and gives him leisure to engage in necessary work, thus almsgiving doth not let us go, nor lead us away from our necessary work but even renders the soul more wise. Nothing is more foolish than a mistress.

Wilt thou then look at covetousness? It too treats us like an enemy. And how? It too makes us hated by all. It setteth all men to pray against us, both those who have been treated unjustly by us, and those who have not, sympathising with the grief of the former, and being in fear for themselves. All men look upon us as their common foes, as wild beasts, as demons. Every where are there innumerable accusations, plots against us, envyings,

^a [This clause is transferred, without authority, by Savile to the beginning of the Moral. Field supposes that S. Chrys. began the Moral with it, then remembered that he had omitted the last few words of the passage he was dealing with, and so went back, and then resumed the Moral below.]

Hom. 14. all which are the acts of the enemies. But justice, on the contrary, makes all men friends, all men sociable, all men well disposed towards us: prayers are offered in our behalf by all: our affairs are straightway in perfect safety, there is no danger, there is no suspicion, but sleep also fearlessly comes over us with perfect safety, no care is there, no lamenting.

- (3) See you not that this sort of life is much better? well, which is best, to envy, or to rejoice with another? Let us search out all these things, and we shall find that virtue, like a truly kind mother, places us in safety, while vice is a treacherous thing, and full of danger. For hear the prophet, who saith, *The Lord is the Strength of them that fear Him, and He will shew them His covenant.* He feareth no one, who is not conscious to himself of any wickedness; on the contrary, he who liveth in crime is never confident, but trembles at his slaves, and looks at them with suspicion. Why say I, his slaves? He cannot bear the tribunal of his own conscience. Not only those who are without, but his inward thoughts assail him likewise, and suffer him not to be in quiet. What then? one may ask, ought we to live dependent on praise? He said not, look to praise, but do praiseworthy actions, yet not for the sake of praise.

**Ps. xxv.
14.**

Whatsoever things are true, for the things we have been speaking of are false. *Whatsoever things are honest*¹. That which is *honest* belongs to external virtue, that which is *pure* to the soul. Give no cause of stumbling, saith he, nor handle of accusation. Because he had said, *Whatsoever things are of good report*, lest you should think, that he means only those which men consider so, he added, *if there be any virtue, and if there be any praise, think on these things*, do these things. He wills us ever to be in these things, to care for these things, to think on these things. For if we will be at peace with each other, God too will be with us, but if we raise up war, the God of peace will not be with us. For nothing is so hostile to the soul as vice; that is to say, nothing places it in safety so much as peace and virtue. Wherefore we must make a beginning from ourselves, and then we shall draw God toward us.

¹ *σεμνὰ.*

God is not a God of war and fighting. Make war and contention to cease, both that which is against Him, and that which is against thy neighbour: be at peace with all men. Consider what sort of person thou must be for God to save thee. *Blessed are the peacemakers, for they shall be called the children of God.* Such alway imitate the Son of God: do thou imitate Him too. Be at peace. The more thy brother warreth against thee, by so much the greater will be thy reward. For hear the prophet who saith, *I was peaceable among them that hated peace.* This is virtue, this is above man's understanding, this maketh us near God; nothing so much delighteth God, as to remember no evil. This sets thee free from thy sins, this looseth the charges against thee: but if we are fighting and buffeting, we become far off from God: for enmities are produced by contention, and from enmity spring rancours.

PHIL. iv.
9.

S. Matt.
v. 9.

Ps. cxx.
6.
Sept.

Cut out the root, and there will be no fruit: thus shall we learn to despise the things of this life. For there is no contention in spiritual things, but whatever thou seest, either contention, or envy, or whatever a man can mention, all these spring from the things of this life. Every contention hath its beginning either in covetousness, or envy, or vainglory. If therefore we are at peace, we shall learn to despise the things of the earth. Hath a man stolen our money? He hath not injured us, if only he steal not our treasure which is above. Hath he hindered thy glory? Yet not that which is before God, but that which is of no account; for this is no glory, but a mere name of glory, or rather an absence of glory. Hath he stolen thy honour? Rather not thine but his own. For as he who committeth injustice doth not so much inflict as receive injustice, thus too he who plots against his neighbour, first destroyeth himself. *For he who diggeth a pit for his neighbour, falleth into it.* Let us then not plot against others, lest we injure ourselves. When we supplant the reputation of others, let us consider that we injure ourselves, that it is against ourselves rather we are plotting. For perchance with men we do him harm, if we have power, but ourselves in the sight of God, by provoking Him against us. Let us not then injure ourselves. For as we injure ourselves when we in-

Prov.
xxvi. 27.

HOM. 14. jure our neighbours, so by benefiting them we benefit ourselves. When then thy enemy injures thee, he hath benefited thee, if thou art wise, and so requite him not with the same things, but even do him good. But the blow you say remains severe. Consider then that thou dost not benefit, but punishest him, and benefitest thyself, and quickly thou wilt come to do him good. What then? Shall we act from this motive? We ought not indeed to act on this motive, but if thy heart will not hear other reason, induce it, saith he^b, even by this, and thou wilt quickly persuade it to dismiss its enmity, and wilt for the future do good to thine enemy as to a friend, and wilt thus obtain the good things which are to come, to which God grant that we may all attain by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father and the Holy Ghost be honour and glory, now and for ever. Amen.

^b i.e. S. Paul, Rom. xii. 20. [pp. 387 sqq. O.T.] on which passage see S. Chrys., who there fully states this view, perhaps the only one that fully explains the difficulty. [comp. also on Hebrews Hom. 19 fin. pp. 231, 232 O.T.: Hom. 25, p. 290 O.T.]

HOMILY XV.

PHIL. iv. 10—14.

But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction.

I HAVE oftentimes said, that almsgiving was introduced not for the sake of the receivers, but of the givers, for the latter are they which make the greatest gain. And this Paul shews here also. In what way? The Philippians had sent him somewhat, after a long time, and had committed the same to Epaphroditus. See then how, when he is about to send Epaphroditus as the bearer of this Epistle, he praises them, and shews that this action was for the advantage, not of the receiver, but of the givers. This he doth, both that they who benefited him may not be lifted up with arrogance, but may become more zealous in well-doing, since they rather benefit themselves; and that they who receive may not fearlessly rush forward to receive, lest they meet with condemnation. For *it is more blessed, He saith, to give than to receive.* What then does he say? *I rejoiced in the Lord* Acts xx. 35.

HOM. 15. *greatly*, not with worldly rejoicing, he means, nor with the joy of this life, but *in the Lord*; not because I had refreshment, but because ye advanced; for this is my refreshment. Wherefore too he rejoiced *greatly*; since this joy was not corporeal, nor on account of his own refreshment, but because of their advancement.

And see how, when he had greatly rebuked them on account of the times that were passed, he quickly throweth a shadow over this, and teacheth them constantly and always to remain in well doing. *Because at the last*, saith he. The words, *at the last*, shew long time to have elapsed. *Ye flourished again*, as though he were speaking of trees which have shot forth, then withered, and then again shot forth. Here he sheweth, that they who had formerly borne flowers had withered, and after withering again budded forth; so that *ye flourished again*, has both rebuke and praise; for it is no small thing, that he who hath withered should flourish again. He sheweth also, that it was from indolence all this had happened to them. And here he sheweth, that even in former time they were wont to be zealous in these things. Wherefore he addeth, *to care for me, wherein ye were also careful*. And lest you should think, that in other thingstoo they had been more zealous, and had then withered, whereas it was in this thing alone, behold how he added, *to care for me*. I apply, he means, the words, *now at the last*, only to this; for in other things it is not so.

Acts xx. 25. Here some one may enquire, how, when he had said, *it is more blessed to give than to receive*; and, *These hands have ministered to my necessities and to them that were with me*;

1 Cor. ix. 15. and again when writing to the Corinthians, *For it were better for me to die, than that any man should make my glorying void*; he here suffereth his glorying to be made void. And how? By receiving. For if his glorying was, that he received not, how doth he now endure so to do? What is it then? Probably, he then did not receive on account of

2 Cor. xi. 12. the false Apostles, *that wherein they glory*, saith he, *they may be found even as we*. And he said not *are*, but *glory*; for they did receive, but secretly. Wherefore he said, *wherein they glory*.

Ib. 10. Wherefore he also saith, *No man shall stop me of this boasting*. And he said not simply, shall not stop

me, but what? *in the regions of Achaia*. And when he says, *I robbed other Churches, taking wages of them to do you service*, he shews that he did receive. But Paul indeed received rightly, having so great a work; if anywhere he did receive. But they who work not, how can they receive? 'Yet I pray,' saith one. But this is no work: for it may be done together with work. 'But I fast.' Neither is this work. But see this blessed one, preaching in many places, and working too. *But ye lacked opportunity*. What meaneth *lacked opportunity*? It came not, saith he, of indolence, but of necessity*. Ye had it not in your hands, nor were in abundance; this is the meaning of, *Ye lacked opportunity*. Thus most men speak, when the things of this life do not flow in to them abundantly, but are in short supply.

Not that I speak in respect of want. I said, saith he, *now at the last*, and I rebuked you, not seeking mine own, nor rebuking you on this account, as if I were in want: I sought it not on this account. How dost thou prove, O Paul, that thou makest no vain boasting? To the Corinthians he saith, *For we write none other things unto you, than what ye read or acknowledge*, and he would not have spoken to them so as to be convicted, he would not, had he been making boasts, have spoken thus; for he was speaking to those who knew the facts, with whom detection would have been a greater disgrace. *For I have learnt*, saith he, *in whatsoever state I am, therewith to be content*. Wherefore this is an object of discipline, and exercise, and care, for it is not easy of attainment, but very difficult, and strange. *In whatsoever state I am* saith he, *therewith to be content*. *I know both how to be abased, and I know how to abound*. *Every where and in all things I am instructed*. That is, I know how to use little, to bear hunger and want. *Both to abound and to suffer need*. 'But,' a man may say, 'abounding is not a matter of wisdom or of virtue.' Yes it is very specially a matter of virtue, not less so than the other. How so? Because as want inclines us to do many evil things, so too doth plenty. For many oftentimes, coming into plenty, have become indolent, and have not known how to bear their good fortune. Many men have taken it as an occasion of no longer working. But Paul did not so, for

* S. Chrys. understands him to be *partially* excusing them.

How. 15. what he received he consumed on others, and emptied himself for them; and this is knowledge. He was in no wise relaxed, nor did he exult at his abundance, he was the same in want and in plenty, neither oppressed by the one, nor rendered a boaster by the other. *I know how both to be full, and to be hungry, both to abound, and to suffer need.* Many know not how to be full, as the Israelites, for they *ate, and kicked*, but I am equally well ordered in all.

Dent. xxxii. 15. He sheweth that he neither is now elated, nor was before grieved: or if he grieved, it was on their account, not on his own, for he himself was similarly affected.

Every where, saith he, and in all things I am instructed, i. e. I have had experience of all things in this long time, and all these things have succeeded with me. But since boasting might seem to have a place here, see how he quickly checks himself, and saith, I can do all things through Christ which strengtheneth me. The success is not mine own, but His who gave me strength. But since again they who confer benefits, when they see the receiver not well affected toward them, but despising the gifts, are themselves rendered more remiss, (for they considered themselves as conferring a benefit and refreshment,) if then Paul despises the refreshment, they must necessarily become more remiss: to prevent this then happening here see how he healeth this again. For by what he hath said above, he brought down their proud thoughts, by what followeth he maketh their readiness revive, saying, *Notwithstanding ye have well done, that ye did communicate with my affliction.* Seest thou how he removed himself, and again united himself to them? This is the part of true and spiritual friendship. Think not, saith he, because I was not in want, that I had no need of this act of yours. I have need of it for your sake. How then did they share his afflictions? By this means, as he

Phil. i. 7. said when in bonds, *Ye all are partakers of my grace.* For it is grace to suffer for Christ, as he himself saith in another place, *For to you it is given, on the behalf of Christ, not only to believe, but also to suffer for His Name.* For since those former words by themselves had power to disappoint them, he consoleth them, and receiveth them, and praiseth them again; and this in measured words. For he

said not, 'gave,' but *communicated*, to shew that they too were profited by becoming partakers of his labours. He said not, ye did lighten, but *ye did communicate with my affliction*, which was a more worthy thing. Seest thou the humility of Paul? seest thou his noble nature? When he has shewn that he had no need of their gifts on his own account, he afterward uses freely such lowly words as they do who make a request, "give as you are wont." For he refuseth neither to do, nor say any thing. "Think not," he means, "that my words shew want of shame, when I accuse you, and say, *Now at the last ye flourished again*, or are those of one in necessity; for I speak not thus because I am in need, but why? from my exceeding confidence in you, and of this ye yourselves are the authors."

Seest thou how he sootheth them? And how saith he, 'Ye are the authors?' In that ye hastened to the work before others; and have given me confidence to remind you of these things. And observe his propriety; he accuseth them not while they did not send, lest he should seem to regard his own benefit, but when they had sent, then he rebuked them for the time past, and they received it, for he could not seem after that to regard his own benefit.

Ver. 15. *Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.*

Lo, how great is his commendation! For the Corinthians and Romans are stirred up by hearing from him what they [i. e. the Philippians] had done, whilst these did it without any other Church making a beginning. For *in the beginning of the Gospel*, saith he, they manifested such zeal towards this holy Apostle, as to be the first, without having any example set them, to bear this fruit. And we cannot say that they did these things for him while he abode with them, or for their own benefit; for he saith, *When I departed from Macedonia, no Church communicated with me, as concerning giving and receiving, but ye only.* What meaneth receiving, and what communicated? Wherefore saith he not, 'no Church gave to me,' but *communicated with me, as concerning giving and receiving*? Because the matter is a

HOM. 15. communication. He saith, *If we have sown unto you spiritual things, is it a great matter that we should reap your carnal things.* And again, *Your abundance may be a supply to their want.* How did they communicate? By giving carnal things, and receiving spiritual. For as they who sell and buy communicate with each other, by mutually giving what they have, (and this is communication,) so too is it here. For there is not any thing more profitable than this trade and traffic. It is performed on the earth, but is completed in heaven. They who buy are on the earth, but they buy and agree about heavenly things, whilst they lay down an earthly price.

- (3) But despond not; it is not with money that heavenly things are to be bought, riches cannot purchase them, but the purpose of him who giveth the money, his true wisdom, his superiority to earthly things, his love toward man, his mercifulness. For were it the money that purchased them, she who threw in the two mites would have gained nothing great. But since it was not the money, but the purpose that availed, she received every thing, who exhibited a full purpose of mind. Let us not then say, that the Kingdom can be bought with money; it is not by money, but by purpose of mind which is exhibited by the money. Does any one say, then there is need of money? There is no need of it, but of the disposition; if thou hast this, thou wilt be able even by two mites to purchase Heaven; where this is not, not even ten thousand talents of gold will be able to do that, which the two mites could. Wherefore? Because if thou who hast much throwest in but a small portion, thou givest an alms indeed, but not so great as the widow did; for thou didst not throw it in with the same readiness as she. For she deprived herself of all she had, or rather she deprived not, but gave it all as a free gift to herself. It is not to a cup of cold water, that God hath promised the Kingdom, but to readiness of heart; not to death, but to purpose of mind; for that indeed is no great thing. For what is it to give one life? it is but one man that is given; and one man is not of worth enough.

[see
above,
p. 124.]

Ver. 16. *For even in Thessalonica, ye sent once and again to my necessity.*

Here again is great praise, that he, when dwelling in the metropolis^b, should be nourished by a little city. And observe: lest, by always withdrawing himself from the supposition of want, he should, as I said at first, render them remiss, having previously shewn by so many proofs that he is not in want, he made it only one matter, by saying *to the needs*. And he said not *my*^c, but absolutely, having a regard for his dignity. And not this only, but what followeth too, for since he was conscious that it was a very lowly thing, he again guardeth it, by adding as a correction,

Ver. 17. *Not because I desire a gift.*

As he said above, *Not that I speak in respect of want*; the former is stronger than the latter. For it is one thing, that he who is in want should not seek, and another that he who is in want should not even consider himself to be in want. *Not because I desire a gift*, he says, *but I desire fruit, that may abound to your account*, not mine own. Seest thou, that the fruit is produced for them? This say I for your sake, he means, not for my own, for your salvation. For I gain nothing when I receive; thanks belong to the givers. For the recompense is There in store for givers, but the gifts are here consumed by them who receive. Again even his request is combined with praise and sympathy.

When he had said, *I do not desire*, lest he should again render them remiss, he adds,

Ver. 18. *But I have all and abound*, i. e. through this gift ye have filled up what was wanting, which was most adapted to make them more eager. For benefactors, the wiser they are, the more do they seek gratitude from the benefited. He means to say, Ye have not only filled up what was deficient in former time, but ye have gone beyond. Then see how he seals up all, lest by these words he should seem to accuse them. After he had said, *Not because I desire a gift*, and *Now at the last*; and had shewn that their deed was a debt, for this is meant by, *I have all*, he

^b The difference was probably less marked in S. Paul's time than in S. Chrysostom's. ^c The Greek is, 'Ye sent to me unto the needs.'

Hom 15. again sheweth, that they had acted above what was due, and saith, *I have all and abound*¹, *I am full*. I say not this at hazard, or only from the feeling of my mind, but why? *Having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God*. See how high he hath raised their gift; not I, he saith, received, but God through me. Wherefore though I be not in need, regard it not, for God had no need, and yet He received at their hands in such sort, that the Holy Scriptures shrunk not from saying, **Gen. viii. 21.** *The Lord smelled a sweet savour*, which are the words of one who is gratified. For ye know, indeed ye know, how our soul is affected by sweet savours, how it is pleased, how it is delighted. The Scriptures therefore shrunk not from applying to God a word so human, and so lowly, to shew to men that their gifts are become acceptable. For not the fat, not the smoke made them acceptable, but the purpose of mind which offered them. Had it been otherwise, Cain's offering too had been received. It saith then, that He is pleased, and how He is pleased. For men could not without this have learned. He then, Who hath no need, saith that He is thus pleased, that they may not become remiss by the absence of need. And afterward, when they had no care for other virtues, and trusted to their offerings alone, behold, how again He setteth them right by saying, **Ps. l. 13.** *Will I eat the flesh of bulls, or drink the blood of goats?* And so Paul saith, *Not because I desire a gift*.

Ver. 19. *But my God shall supply all your need; according to His riches in glory, by Christ Jesus*.

- (4) Behold how he blesseth them, as poor men do. But if even Paul blesseth those who give, much more let us not be ashamed to do this when we receive. Let us not receive as though we ourselves had need, let us not rejoice on our own account, but on that of the givers. So shall we too who receive have a reward, if we rejoice for their sake: so shall we not take it hardly, when men do not give, but rather shall grieve for their sake: so shall we render them more zealous, if we teach them that it is not for our own sake that we so act; *but my God shall supply all your need, or all grace, or all joy*¹. If it is *all grace*, he meaneth not

¹ χαρις,
or χαρην.

only the alms, which are of earth, but every excellency. If PHIL. iv. 20-23. it be *all your need*, which I think is rather the meaning, this is what he means: as he had said before, *ye lacked opportunity*, he here maketh an addition, as he doth in the Epistle to the Corinthians, saying, *Now He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.* 2 Cor. ix. 10. For he blesseth them, that they may abound, and have wherewith to sow. He blesseth them too, not simply that they might abound, but *according to His riches*, so that this too is in proportion. For had they been as he was, so truly wise, so crucified, he would not have done this; but since they were men that were handicraftsmen, poor, having wives, bringing up children, ruling their families, and who had given these very gifts out of small possessions, and had certain desires of the things of this world, he blesseth them with a condescension. For it is not unseemly to pray for the sufficiency and plenty for those who thus use them. See what he said. He said not, May He make you rich, and to abound greatly; but what said he? *Supply all your need*, so that ye may not be in want, but have things for your necessities. Since Christ too, when He gave us a form of prayer, inserted also this in the prayer when He taught us to say, *Give us this day our daily bread.* S. Matt. vi. 11.

According to His riches. That is, according to His free gift, i. e. It is easy to Him, and He hath power to do it, and that quickly. And since I have spoken of need, think not that He will drive you into straits. Wherefore he added, *according to His riches in glory by Christ Jesus.* So shall all things abound to you, that you may have them to His glory; or he meaneth, Ye are wanting in nothing; (for it is written, *great grace was upon them all, neither was there any that lacked.*) Acts iv. 13. Or, that they should do all things for His glory, as if he had said, that ye may use your abundance to His glory.

Ver. 20. *Now unto God and our Father be glory for ever and ever. Amen.* The glory of which he speaks belongs not only to the Son, but to the Father too, for when the Son is glorified, then is the Father also. For when he said,

ROM. 15. This is done to the glory of Christ, lest any one should suppose that it is to His glory alone, he continued, *Unto God and our Father be glory*, this glory which is paid to the Son.

Ver. 21. *Salute every saint in Christ Jesus.*

This also is no small thing. For it is a proof of great good will to salute them in writing; *The brethren who are with me salute you.* And yet thou saidst, *I have no one like-minded, who will naturally care for your state.* How then sayest thou now, *The brethren which are with me?* He either means the brethren who were with him, or that he hath no one like-minded of those who are with him, not speaking of those in the city, (for how were they constrained to undertake the affairs of the Apostles?) or that he did not refuse to call even those brethren.

Ver. 22, 23. *All the saints salute you, chiefly they that are of Cæsar's household. The grace of our Lord Jesus Christ be with you all.*

He elevated them and strengthened them, by shewing that his preaching had reached even to the king's household. For if those who were in the palace despised all things for the sake of the King of Heaven, far more ought they to do this. And this too was a proof of the love of Paul, and that he had told many things of them, and said great things of them, whence he had led those who were in the palace, and who had never seen them, to desire to salute them. Especially great was his love, because the Saints were then in affliction; and they who were far apart from each other were closely conjoined together, as though they were real members of one another; and the poor man also was similarly disposed towards the rich, and the rich towards the poor, and there was no pre-eminence, in that they were all equally hated and cast out¹, and for the same cause. For as captives taken from divers cities, and brought to the same towns, eagerly embrace each other, their common calamity binding them together; thus too at that time they had great love one toward another, the communion of their afflictions and persecutions uniting them.

¹ ἐλαύνε-
σθαι.

MORAL. For affliction is an unbroken bond, and increase of love,
(5)

an occasion of compunction and piety. Hear the words of David, *It is good for me that I have been afflicted, that I might learn Thy statutes.* And again another prophet, who saith, *It is good for a man that he bear the yoke in his youth.* And again, *Blessed is the man whom Thou chastenest, O Lord.* And another who saith, *Despise not the chastening of the Lord.* And, *If thou come to serve the Lord, prepare thy soul for temptation.* And Christ also said to His disciples, *In the world ye shall have tribulation, but be of good cheer.* And again, *Ye shall weep and lament, but the world shall rejoice.* And again, *Strait and narrow is the way.* Dost thou see how tribulation is every where lauded, every where assumed as needful for us? For if in the contests of the world, no one without this receiveth the crown, unless he fortify himself by toil, by abstinence from delicacies, by living according to rule, by watchings, and innumerable other things, much more so here. For whom wilt thou name as an instance? The king? Not even he liveth a life free from care, but one burdened with much tribulation and anxiety. For look not to his diadem, but to his sea of cares, by which he gains his diadem; nor look to his purple robe, but to his soul, which is darker than that purple. His crown doth not so closely bind his brow, as care doth his soul. Nor look to the multitude of his spearmen, but to the multitude of his disquietudes. For it is not possible to find a private house laden with so many cares as a king's palace. Violent death each day expected, a vision of blood is seen as they sit down to eat and drink. Nor can we say how oft their heart beats violently in the night season, and leaps up and is haunted with visions. And all this in peace; but if war overtakes them, what can be more piteous than such a life as this? And what evils have they from those that are their own, I mean, those who are under their power! Nay, and of a truth the pavement of a king's house is always full of blood, the blood of his own relations. But if ye will, I will relate some instances, and ye will presently recognise them, chiefly those of older date, and also those which have happened in our own time which yet are still kept in memory.

PHIL. iv.

21-23.

Ps. cxix.

71.

Lam. iii.

27.

Ps. xciv.

12.

Prov. iii.

11.

Eccles.

xi. 1.

S. John

xvi. 3.

Ib. 20.

S. Matt.

vii. 14.

HOM. 15. One^d, it is said, having suspected his wife of adultery, bound her naked upon mules, and exposed her to wild beasts, though she had already been the mother to him of many princes. What sort of life, think ye, could that man have lived? For he would not have broken out into such vengeance, had he not been deeply affected with that distress. Moreover, the same man slew his own son^e, or rather his brother slew him. Of his sons one slew himself, when seized by a usurper, and the other put to death his cousin, his colleague in the kingdom, to which he had appointed him, and^f saw his wife destroyed by medicines¹. For when she bore not, a wretched and miserable woman (for such indeed she was who thought to give the gift of God by her own wisdom) gave her medicines, and destroyed

περὶ αὐτῆς

^d After these words the Greek text is disarranged, and irreconcilable with itself and with the real history. Chrysostom seems however to intend to say what follows; that the brother of Crispus, i. e. Constantius Augustus, caused his father's brother, Julius Constantius, and his sons, Dalmatius and Annibalianus, to be put to death. They were in fact slain by the soldiery, and as some thought at the instigation of Constantius Augustus, son of Constantine. He adds afterwards, that his brother was taken by an usurper, and killed himself. Now Constantius Augustus, the brother of Constantius, was taken by the usurper Magnentius, or rather by his generals, and slain, but no writer except Chrysostom says that he killed himself. He adds that Constantius slew his cousin. This was Gallus, who was made his colleague in the Empire by Constantius, and put to death by his order, A.D. 345. *Montf.*

(Tillemont understands this otherwise, and more according to the Greek, which is not difficult to construe as it stands; viz. that *Constantius* killed himself and his children, [if he had any, which does not otherwise appear,] when taken by Magnentius, and that he [*Constantius*] caused the death of his brother Constantine the younger.)

^e Here Chrysostom relates the violent deaths that had occurred within memory in the imperial palace; he goes, however, by common report,

which usually varies from the real fact. He mentions the events without the names. There is no doubt, however, that the first example brought forward is Constantine the Great, who caused his son Crispus to be put to death, and afterwards his wife Fausta. Chrysostom says he exposed her to wild beasts, others however relate that she was suffocated by his order in a hot bath. Tillemont gives the most accurate of all the accounts of this affair. *Montf.*

^f As for what Chrysostom adds, (as usual without names,) of the wife of one of the Augusti who used drugs to cure barrenness, and perished together with the woman who supplied the drugs, also of another Augustus who was poisoned, and whose son had an eye put out, and another who perished in some horrible manner, I have not yet been able to find out to whom it applies. But what follows, of one burnt among beams and horses and all sorts of things, relates to Valens, who after his defeat at Hadrianople retired to a house, and was burnt to ashes with it. The reigning Emperor was Arcadius, with respect to whom the history of that age attests the truth of his words. *Montf.*

Tillemont understands the one poisoned to be Jovian, and says that his son Varronianus was treated as here mentioned, and afterwards put to death; and so *Montf.* in his Introduction to S. Chrys. 'ad Viduam Junorem,' t. i. p. 337.

the princess, and herself perished with her. And he too PHIL. iv. 21-23. is said to have slain his own brother. Another again, his successor, was destroyed by noxious drugs, and his cup was to him no longer drink, but death. And his son too had an eye put out, from fear of what was to follow, though he had done no wrong. Another—but it is not fitting to speak of, nor how he ended his life miserably. And after them, one was burnt, like some miserable wretch, amongst horses, and beams, and all sorts of things, and left his wife in widowhood. For it is not possible to relate the woes which he was compelled to undergo in his lifetime, when he rose up in revolt. And hath not he who now rules, from the time he received the crown, been in toil, in danger, in grief, in dejection, in misfortune, exposed to conspiracies? But such is not the kingdom of heaven, but after it is received, there is peace, life, joy, delight. But as I said, life cannot be without pain. But if in the affairs of this world, he who is accounted most happy, the king on his throne, is burdened with so many misfortunes, what thinkest thou must be true of private life? I cannot say how many other evils there are! How many stories have oftentimes been formed on these subjects! nearly all the tragedies of the stage have kings for their subjects and the legends. For most of these stories are formed from true incidents, for it is thus they please. As for example, Thyestes' banquet, and the destruction of all that family by their misfortunes.

These things we know from the histories compiled by writers ⁽⁶⁾ that are without: but if ye will, I will adduce instances from the Scriptures too. Saul was the first king, and ye know how he perished, after experiencing numberless ills. After him, David, Solomon, Abia, Hezekiah, Josiah, in like sort. For it is not possible, without affliction and toil, and without dejection of mind, to pass through the present life. But let us be cast down in mind, not for such things as these, for which kings grieve, but for those things, whence we (thus) have great gain. *For godly sorrow worketh repentance unto salvation, not to be repented of.* 2 Cor. vii. 10. On account of these things we should be grieved, for

⁶ i. e. The civil historians.

- HOM. 15.** these things we should be pained, for these things we should be pricked at heart; thus was Paul grieved for sinners, thus he did he weep. *For out of much affliction and anguish of heart I wrote unto you in many tears.* For when he had no cause of grief for his own doings, he did so for those of others, or rather he accounted those things too to be his own, at least as far as grief went. Others were offended, and he
- 2 Cor. ii. 4.** burned; others were weak, and he was weak; such grief as this is good, is superior to all worldly joy. Him who so grieves I prefer to all men, or rather the Lord Himself pronounces them blessed, who so grieve, who are kindly affectioned one toward another. I do not so much admire him in dangers, or rather I do not admire him less for the dangers by which he died daily, yet this still more captivates me. For it comes of a soul devoted to God, and full of affection: from the love which Christ Himself sought: from a brotherly and a fatherly sympathy, or rather, from one greater than both these, to be thus affected, thus to weep; such tears as these are full of great delight; such grief as this is the ground of joy. Though we no way profit them for whom we grieve, at all events we shall profit ourselves. For he who grieveth thus for the sins of others, much more will he so do for his own; he who thus weepeth for the sins of others, will not pass by his own sins unwept, or rather, he will not quickly sin. But the terrible thing is, that when we are ordered so to grieve for them that sin, we do not even exhibit any repentance for our own sins, but sin without feeling, and have care for and take account of any thing, rather than our own sins. For this cause we rejoice with an unprofitable joy, the joy of the world, which is straightway quenched, and which beareth griefs innumerable. Let us then grieve with grief which is the mother of joy, and let us not rejoice with joy which beareth grief. Let us shed tears which are the seeds of great joy, and not laugh with that laughter, which beareth the gnashing of teeth for us. Let us be afflicted with affliction, from which springs up ease, and let us not seek luxury, whence great affliction and pain is born. Let us labour a little time upon the earth, that we may have enjoyment in heaven. Let us afflict ourselves in this transitory life, that we may attain
- 1b. xi. 29.**
- 1 Cor. xv. 31.**

rest in that which is endless. Let us not be remiss in this short life, lest we groan in that which is endless. PHIL. iv.
21-23.

See ye not how many are here in affliction for the sake of worldly things? Suppose thyself one of them, and bear thy affliction and thy pain, feeding on the hope of things to come. Thou art not better than Paul or Peter, who never obtained rest, who lived in hunger and thirst and nakedness. If thou wouldest attain the same things with them, why journeyest thou along a contrary road? If thou wouldest arrive at that City, of which they have been deemed worthy, walk along the path which leadeth thither. The way of ease leadeth not thither, but that of affliction. The former is broad, the latter is narrow; along this let us walk, that we may attain eternal life in Christ Jesus our Lord, with Whom, to the Father, together with the Holy Ghost, be honour, might, power, now and ever, and world without end. Amen.

HOMILIES
OF
S. JOHN CHRYSOSTOM,
ARCHBISHOP OF CONSTANTINOPLE,
ON
THE EPISTLE OF S. PAUL THE APOSTLE
TO THE
COLOSSIANS.

HOMILY I.

COL. i. 1, 2.

*Paul, an apostle of Jesus Christ by the will of God, and
Timotheus our brother, to the saints and faithful brethren
in Christ which are at Colosse: Grace be unto you, and
peace, from God our Father.*

HOLY indeed are all the Epistles of Paul: but somewhat more those which he sent after he was in bonds: those, for instance, to the Ephesians and Philemon, that to Timothy, that to the Philippians, and the one before us: for this also was sent after he was a prisoner, since he writes in it thus: *for which I am also in bonds: that I may* Col. iv. *make it manifest as I ought to speak.* But this Epistle^{3, 4.} appears to have been written after that to the Romans. For the one to the Romans he wrote before he had seen them, but this Epistle, after he had visited them, and when he was near upon the close of his preaching^a. This is

^a Ed. Par. suspects that a sentence is lost here, but without reason, as he had just mentioned the Epistle to Philemon as written in imprisonment, and consequently later than that to the Romans.

HOM. 1. evident from hence. In the Epistle to Philemon he says,
Philem. 9. *Being such an one as Paul the aged*, and that, while making request for Onesimus; but in this he sends Onesimus himself,
Col. iv. 9. as he says, *With Onesimus the faithful and beloved brother* : calling him faithful, and beloved, and brother. Wherefore
Ib. i. 23. also he boldly says in this Epistle, *from the hope of the Gospel which ye have heard, and which was preached to every creature which is under heaven*. For it had now been preached for a long time. I think then that the Epistle to Timothy was written after this; and when he was now come to the very end of his life, for there he says, *for I am now ready to be offered*; this is later^b however than that to the Philippians, for in that Epistle he appears to be entering upon his imprisonment at Rome.

² **Tim. iv. 6.** But why do I say that these Epistles have an advantage¹ over the rest in this respect, because he writes them while in bonds? It is as if a champion were to write in the midst of carnage and victory^c; so also in truth did he. For himself too was aware that this was a great thing, for
Philem. 10. writing to Philemon he saith, *Whom I have begotten in my bonds*. And this he said, that we should not be dispirited²
¹ **ἀσχαλ- λωμεν**, be fretful, repining.
Ib. 2. when in adversity, but even rejoice. At this place was Philemon with these (Colossians). For in the Epistle to him he saith, *And to Archippus our fellow-soldier*; and in
Col. iv. 17. this, *Say to Archippus*. This man seems to me to have been charged with some office in the Church.

But he had neither seen these people, nor the Romans, nor the Hebrews, when he wrote to them. That this is true of the latter, he shews in many places; with regard
Ib. ii. 1. to the Colossians, hear him saying, *And as many as have not seen my face in the flesh*: and again, *Though I be absent in the flesh, yet am I with you in the spirit*. So great a thing did he know his presence every where to be. And always, even though he be absent, he makes himself present³. So, when he punishes the fornicator, look how
² **ἐαυτὸν ἐφίστησι**.
1 Cor. v. 3. he places himself on the tribunal; *for*, he saith, *I verily as absent in body, but present in spirit, have judged already*

^b *πρεσβυτέρα*. Lit. 'older.' The argument allows no other sense. It may mean 'written at a greater age,' or 'of higher honour, (because written after longer imprisonment.)'
^c Lit. 'while raising trophies.' Downes most coldly conjectures 'having raised.'

as though I were present : and again, *I will come to you,* COL. I. 1. 3.
and will know not the speech of them which are puffed up, I Cor. iv. 19.
but the power : and again, *Not only when I am present^d with* Philipp. ii. 12.
you, but much more when I am absent.

Paul an Apostle of Jesus Christ by the will of God.

It were well also to say, what from considering this Epistle we have found its argument^e to be. What then is it? They used to approach^f God through angels; they held many Jewish and heathen observances. These things then he is correcting. Wherefore in the very outset he says, *By the will of God.* Lo here again he hath used the expression *by*^g. *And Timothy the brother,* he saith. So then he too was an Apostle, probably he also was known to them. *To the saints which are at Colosse.* This was a city of Phrygia, as is plain from Laodicea's being near to it. *And faithful brethren in Christ.* Whence, saith he, art thou made a saint? Tell me. Whence art thou called faithful? Is it not because thou wert sanctified by the Death? Is it not because thou hast faith in Christ? Whence art thou made a brother? for neither in deed, nor in word, nor in attainment didst thou shew thyself faithful. Tell me, whence is it that thou hast been entrusted with so great mysteries? Is it not because¹ of Christ? 1 διὰ Χριστοῦ.

Grace be unto you and peace from God our Father. σὺν. Whence cometh grace to you? Whence peace? *From God,* saith he, *our Father.* However he useth not in this place the name of Christ.

I will ask those who speak disparagingly of the Spirit, Whence is God the Father of His servants^h? Who wrought these mighty achievements? Who made thee a saint? Who faithful? Who a son of God? He Who made thee worthy to be trusted², the Same is also the cause of thy 2 ἀξιώσις τοῦ. being entrusted with all.

For we are called faithful, not only because we have

^d These words are from Gal. iv. 19. but the real citation is that given in the margin.

^e ἐπὶ θεσιν. here perhaps "ground-work," or "occasion."

^f προσήγορο. v. Hom. ii. § 1. Sav. in marg. and one Ms. προσάγεσθαι ἑαυτοῦ, "thought to approach."

^g τὸ διὰ, here used with the genitive. He mentions it as applied to the will of the Father, and consequently not, as some supposed, proving an inferiority in the Son.

^h i. e. of the angels, so also, below on v. 4.]

Hom. 1. faith, but also because we are entrusted of God with mysteries which not even the angels knew before us. However, to Paul it was indifferent whether or not to put it thus.

Ver. 3. *We give thanks to God¹, the Father of our Lord Jesus Christ.*

He seems to me to refer every thing to the Father, that his words may not offend them at starting^k.

Praying always for you.

He shews his love not by giving thanks only, but also by continual prayer, seeing that those whom he did not see, he had continually within himself.

Ver. 4. [*Since we heard of your faith in Christ Jesus.*

When he said above of our Lord, he meant, 'He is Lord, not the servants.' Of *Jesus Christ*. These words too are symbols of His benefit to us, for *He*, it means, *shall save His people from their sins.*]^l

S. Matt.
i. 21.

Ver. 4. *Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints.*

Already he conciliates them. It was Epaphroditus^m who brought him this account. But he sends the Epistle by Tychicus, retaining Epaphroditus with himself. *And of the love*, he saith, *which ye have to all the saints*, not to this one and that: of course then to us also.

Ver. 5. *For the hope which is laid up for you in heaven.*

¹ μεγάλη
προε-
ρεϊτε.

He speaks of the good things to come. This is with a view to their temptations, that they should not seek their rest here. For lest any should say, 'And where is the good of their love to the Saints, if they themselves are in affliction?' he says, 'We rejoice that ye are securing for yourselves a noble reception¹ in heaven.' *For the hope*, he saith, *which is laid up*. He shews its secureness. *Whereof ye heard before in the word of truth*. Here the expression is as if he would chide them, as having changed from it when they had long held it.

Whereof, saith he, *ye heard before in the word of the*

¹ rec. text inserts 'and,' (καὶ for τῷ,) but with the same sense.

^k Savil. προστιθέναι. Mar. προστή-
ναι. Ben. Ed. 2. προτιθέναι. [The true
reading is προσσῆναι, as pointed out
by Mr. Field on Hom. in Matt. iii. 145.]

^l Savile includes this paragraph in

brackets, and so Ed. Par. as it is not
in some Mss. and Versions, and is
thought not to fit in well; but they
have missed the sense.

^m Called Epaphras in the text, c. i.
7. and c. iv. 12.

truth of the Gospel. He bears witness to its truth also. Cōl. i. 7.
With good reason, for in it there is nothing false.

Of the Gospel. He doth not say, 'of the preaching¹,¹ κηρύγματος.
but he calleth it the *Gospel*, continually reminding them
of God's benefits². And having first praised them, he
then reminds them of these.

Ver. 6. *Which is come unto you, as it is also in all the world.*

He now gives them credit². *Is come*, he said metaphori-² χαρίσε-
cally. He means, it did not come and go away, but that^{ταί.}
it remained, and was there. Then because to the many
the strongest confirmation of doctrines is that they hold
them in common with many, he therefore added, *As also*
it is in all the world.

It is present, every where, every where victorious³, every³ κρατεῖ.
where established⁴.⁴ ἵστηκε.

And is fruitful, and increasing⁵, as it is also among you.

Fruitful in works, *increasing* by the accession of many
by becoming firmer; for plants then begin to thicken when
they have become firm,

As also among you.

He first gains the hearer by his praises, so that even
though disinclined, he may not refuse to hear him.

Since the day ye heard it.

Marvellous! that ye came unto it⁵ and believed, and⁵ προσήλ-
straightway, from the very first, shewed forth its fruits.^{θετε.}

Since the day ye heard it, and knew the grace of God in truth.

Not in word, saith he, nor in deceit, but in very deeds.
Either then this is what he means by *fruitful* or else the
signs and wonders, so that as soon as ye received it, so
soon ye knew the grace of God. What then forthwith
gave proofs of its inherent virtue⁶, is it not a hard thing⁶ οὐκ εἶεν
that that should now be disbelieved?^{δύναμιν.}

Ver. 7. *As ye also learned of Epaphras our beloved fellow-servant.*

He, it is probable, had preached there. *Ye learned the Gospel.* Then to shew the trustworthiness of the man, he
says, our fellow servant.

¹ The passage just above in brack- (καὶ ἀξιομένον,) but all the oldest
ets may have been for the sake of this. Mss. have it, [and it is now universally
² Rec. text omits 'and increasing' accepted.]

ROM. 1. *Who is for you a faithful minister of Christ; Who also declared unto us your love in the Spirit.*

Doubt not, he saith, of the hope which is to come: ye see that the world is being converted. And what need to allege the cases of others? what happened in your own is even independently a sufficient ground for belief¹; for, *ye knew the grace of God in truth*: that is, in works². So that these two things, viz. the belief of all, and your own too, confirm the things that are to come. Nor was the fact one thing, and what Epaphras said, another. *Who is*, saith he, *faithful*, that is, true. But how, *for you a minister*? In that he had gone to him. *Who also declared to us*, saith he, *your love in the Spirit*, that is, the spiritual love ye bear us. If this man be the minister of Christ; how say ye that ye are brought unto God³ by angels? *Who also declared unto us*, saith he, *your love in the Spirit*. For this love is wonderful and steadfast; all other has but the name. And there are such as are not of this kind, but such is not friendship, wherefore also it is easily dissolved.

¹ πιστά.

² or perhaps facts.

³ προσ-
άγεσθαι.
see p.
183,
note f.

(3) There are many causes⁴ which produce friendship; at present we will pass over those which are infamous, (for none will take an objection against us in their favour, seeing they are evil.) But let us, if you will, review those which are natural, and those who arise out of the relations of life⁵. Now of the social sort are these, for instance; one receives a kindness, or inherits a friend from forefathers, or has been a companion at table or in travel, or is neighbour to another, (and these are virtuous;) or is of the same trade, which last however is not sincere; for it is attended by a certain emulation and envy. But the natural are such as that of father to son, son to father, brother to brother, grandfather to descendant, mother to children, and if you like let us add also that of wife to husband; for all matrimonial attachments are also of this life, and earthly. Now these latter appear stronger than the former: appear, I said, because often they are surpassed by them. For friends have at times appeared more kindly disposed than brothers, or than sons towards fathers; and when he whom a man hath begotten would not succour him, one who knew

MORAL.
⁴ προ-
φάσεις.

⁵ φυσικὰς
καὶ βί-
ωτικὰς.

him not has stood by him, and done so. But the spiritual love is higher than all, as it were some queen ruling her subjects¹; and in her form is bright: for not as the other, hath she ought of earth for her parent; neither habitual intercourse, nor benefits, nor nature, nor time; but she descendeth from above, out of heaven. And why wonderest thou that she needeth no benefits in order that she should subsist, seeing that neither by injuries is she overthrown?

Col. i. 8.

¹ κρατοῦ-
σα τῶν
ἰδίων.

Now that this love is greater than the other, hear Paul saying; *I could wish that myself were anathema from Christ for my brethren.* What father would have thus wished

Rom. ix.

3.

himself in misery? And again, *To depart, and to be with Christ is far better; nevertheless to abide in the flesh is more needful for you.* What mother would have chosen so to

Phil. i.

23, 24.

speak, regardless of herself? And again hear him saying, *For being bereaved of you for a short time, in presence, not in heart.* And here indeed [in the world], when a father

1 Thess.

ii. 17.

hath been insulted, he withdraws his love; not so however in his case, but he went to those who stoned him, seeking to do them good. For nothing, nothing is so strong as the bond of the Spirit. For he, who became a friend from receiving benefits, will, should these be discontinued, become an enemy; he whom habitual intercourse made inseparable, will, when the habit is broken through, let his friendship become extinct again; a wife again, should a broil have taken place, will leave her husband and withdraw affection; a son, when he sees his father living to a great age, is dissatisfied. But in case of spiritual love there is nothing of this. For by none of these things can it be dissolved, seeing it is not composed out of them. Neither time, nor length of journey, nor ill usage, nor being evil spoken of, nor anger, nor insult, nor any other thing, make inroads upon it, nor have the power of dissolving it. And that thou mayest know this; Moses was stoned, and yet he made entreaty for them. What father would have done this for a son that stoned him, and would not rather have stoned him too to death?

Ex. xvii.

4.

Let us then follow after these friendships which are of the Spirit, for they are strong, and hard to be dissolved, and not those which arise from the table, for these we are for-

HOM. 1. bidden to carry in Thither. For hear Christ saying in the Gospel, Call not thy friends nor thy neighbours, if thou makest a feast, but the lame, the maimed. With reason: for great is the recompense for these. But thou canst not, nor endurest to feast with lame and blind, but thinkest it grievous and offensive, and refusest. Now it were indeed best that thou shouldest not refuse, however it is not necessary to do it. If thou seatest them not with thee, send to them of the dishes on thy own table. He that inviteth his friends, hath done no great thing: for he hath received his recompense here: but he that inviteth the maimed, and poor, hath God for his Debtor. Let us then not repine when we do not receive a reward here, but when we do; for we shall have nothing more to receive There in like manner. If man recompense, God recompenseth not; if man recompense not, then God will recompense. Let us then not seek those out for our benefits, who have it in their power to requite us again, nor bestow our favours on them with such an expectation: this were a cold thought. If thou invite a friend, the obligation is but till evening; and so the temporary friendship is sooner spent than is the cost of the feast. But if thou call the poor and the maimed, never shall the obligation be lost, for God, Who remembereth ever, and never forgetteth, thou hast even Him for thy Debtor. And what squeamishness¹ is this, pray, that thou canst not sit down in company with the poor? What sayest thou? He is unclean and filthy? Then wash him, and lead him to thy table. But he hath filthy garments? Then change them, and give him clean apparel.

(4) Seest thou not how great the gain is? Christ cometh unto thee through him, and dost thou make petty calculations about this? When thou art inviting the King to thy table, dost thou fear because of such things as these?

¹ βλα-
κείας.

Let us suppose two tables, and let one be filled with those, and have the blind, the halt, the maimed in hand or leg, the barefoot, those clad with but one scanty coat, and that worn out: but let the other have grandees, generals, governors, great officers, arrayed in costly robes, and fine lawn, belted with golden girdles. Again, here at the table of the poor let there be neither silver, nor store of wine,

but just enough to refresh and gladden, and let the drinking cups and the rest of the vessels be made from glass only; but there, at the table of the rich, let all the vessels be of silver and gold, and the semicircular table^o, not such as one can lift, but as two young men can with difficulty move, and the wine-jars lie in order, glittering far beyond the silver with gold, and let the semicircle^p be smoothly laid all over with soft drapery. Here, again, let there be many servants, in garments not less ornamented than those of the guests, and bravely apparelled, and wearing loose trowsers, beauteous to look upon, in the very flower of life, plump, and well conditioned; but there let there be only two servants disdaining all that proud vanity. And let those have costly meats, but these only enough to appease hunger, and inspire cheerfulness. Have I said enough? and are both tables laid out with sufficient minuteness? Is any thing wanting? I think not. For I have gone over the guests, and the costliness both of the vessels, and of the furniture^q, and the meats. However, if we should have omitted aught, we shall discover it as we proceed with our argument.

Come then, now that we have correctly drawn each table in its proper outline, let us see at which ye will seat yourselves, for I for my part am going to that of the blind, and the lame, but probably the more part of you will choose the other, that of the generals, as the gay and splendid one. Let us then see which of them doth more abound in pleasure; for as yet let us not examine into the things of hereafter, seeing that in those at least this of mine hath the superiority. Wherefore? Because this one hath Christ sitting down at it, the other men; this hath the Master, that the servants. But say we nothing of these things as yet; but let us see which hath the more of present pleasure. In this respect then also mine is the greatest pleasure, for it is more pleasure to sit down with a King than with his servants. But let us withdraw this consideration also; let

^o ἡμικύκλιον. Montf. has a note on the word, which Hervetus rendered 'chair.' He mentions William the Conqueror being represented sitting at such a table, sometimes called a sigma from the form C. He refers to

his *Antiquité Expliquée*. T. iii. p. 111.

^p Here, the couch which belongs to the table. Such is the stibadium described in the accounts of Pompeii.

^q στρωμάτων, carpets, cushions, coverings for the tables, &c. &c.

Hom. 1. us examine the matter simply by itself; I, then, and those who choose the table I do, shall with much freedom and ease of mind say and hear every thing: but you trembling and fearing, and ashamed before those you sit down with, will not even have the heart to reach out your hands, just as though you had got to a school, and not a dinner, just as though you were trembling before masters whom you dreaded. But not so the others. But, saith one, the honour is great. Nay, I am in the greater honour, for your mean estate¹ shews the more strikingly, when even whilst sharing the same table, the words ye utter are those of slaves.

¹ εὐτε-
λεία.

For the servant then most of all shews as such, when he sits down with his master; for he is in a place where he ought not to be; nor hath he from such familiarity so much dignity as he hath abasement, for he is then abased exceedingly. And one may see a servant by himself make a brave appearance, the poor man seem splendid by himself, rather than when he is walking with a rich one; for the low when near the lofty, then appears low, and the juxtaposition makes the low seem lower, not loftier. So too your sitting down with them makes you seem as of yet meaner condition. But not so, us. In these things then we have two advantages, freedom, and honour; which have nothing equal to them in regard of pleasure. For I at least would prefer a crust with freedom to thousands of dainties with

Prov. xv.
17.

² ἐκεῖνοι,
i. e. those
great
people.

slavery. For, saith one, *Better is an entertainment of herbs with love and kindness, than an ox from the stall with hatred.*

For whatsoever those² may say, they who are present must needs praise it, or give offence; assuming thus the rank of parasites, or rather, being worse than they. For parasites indeed, even though it be with shame and insult, have yet liberty of speech: but ye have not even this. But your meanness is indeed as great, (for ye fear and crouch,) but not so your honour. Surely then that table is deprived of every pleasure, but this is replete with all delight of soul.

- (5) But let us examine the nature even of the meats themselves. For there indeed it is necessary to burst one's self with the large quantity of wine, even against one's will, but here none who is disinclined need eat or drink. So

that there indeed the pleasure arising from the quality of the food is cancelled by the dishonour which precedes, and the discomfort which follows the surfeit. For not less than hunger doth surfeiting destroy and rack our bodies; but even far more grievously; and whomsoever you like to give me, I shall more easily destroy by bursting him with surfeit than by hunger. For so much is the latter easier to be borne than the other, that one might indeed endure hunger for twenty days, but surfeiting not for as many as two only: and the country people, who are perpetually struggling with the one, are healthy, and need no physicians; but the other, surfeiting I mean, none can endure without perpetually calling in physicians; yea, rather, its absoluteness¹ hath often baffled even their attempt to rescue.

[see on
Hebrews
Hom. 29
pp. 345,
346
O. T.]
ῥυπα-
νίς.

So far then as pleasure is concerned, this [table of mine] hath the advantage. For if honour hath more pleasure than dishonour, if authority than subjection, and if manly confidence than trembling and fear, and if enjoyment of what is enough, than to be plunged out of depth in the tide of luxury; surely even on the score of pleasure this table is better than the other. It is besides better in regard of expense; for the other is expensive, but this not so.

But what? is it then to the guests alone that this table is the more pleasurable, or bringeth it more pleasure than the other to him who inviteth them, as well? for this is what we are enquiring after rather. Now he who invites those makes preparation many days before, and is forced to have trouble and anxious thoughts and cares, neither sleeping by night, nor resting by day; but forming with himself many plans, conversing with cooks, confectioners, deckers of tables. Then when the very day is come, one may see him in greater fear than those who are going to fight a boxing match, lest aught should turn out other than was expected, lest he be shot with the glance² of envy, lest he thereby procure himself a multitude of accusers. But the other escapeth all this anxious thought and trouble by furnishing his table upon the moment, and not being careful about it for many days before. And then, truly, after this, the former indeed straightway loses the grateful return; but the other hath God for his Debtor; and is

² βαρόν-
νίς, evil
eye.

Hom. 1. filled with good hopes, being every day feasted from off that table. For the meats indeed are spent, but the return is never spent, but every day he rejoices and exults more than they that are gorged with their excess of wine. For nothing doth so nourish the soul as a virtuous hope, and the expectation of good things.

But now let us consider what follows. There indeed are flutes, and harps, and pipes; but here is no music of sounds unsuitable¹; but what? hymns, singing of psalms. There indeed the Demons are hymned; but here, the Lord of all, God. Seest thou with what gratitude this one aboundeth, with what ingratitude and insensibility that? For, tell me, when God hath fed thee with His good things, and when thou oughtest to give Him thanks after being fed, dost thou even introduce the Demons? For these songs to the lyre², are none other than songs to Demons. When thou oughtest to say, 'Blessed art Thou, O Lord, that Thou hast fed me with Thy good things,' dost thou like a worthless dog not even so much as remember Him, but, over and above, introduceth the Demons? Nay rather, dogs, whether they receive any thing or not, fawn upon those they know but thou dost not even this. The dog, although he receives nothing, fawns upon his master; but thou, even when thou hast received, barkest at Him. Again, the dog, even though he be well treated by a stranger, not even so will be reconciled of his hatred of him, nor be enticed on to be friends with him: but thou even though suffering mischief incalculable from the Demons, introduceth them at thy feasts. So that, in two ways, thou art worse than the dog. And the mention I have now made of dogs is happy, in regard of those who give thanks then only when they receive a benefit. Take shame, I pray you, at the dogs, which when famishing still fawn upon their masters. But thou, if thou hast haply heard that the Demon has cured any one, straightway forsakest thy Master; O more unreasoning than the dogs!

But, saith one, the harlots are a pleasure to look upon. What sort of pleasure? yea rather what infamy are they not?
³ οἰστρος. Thy house has become a brothel, all madness, and fury³; and art thou not ashamed to call this pleasure? If now it

¹ ἀπηχῆς
 μέλος.
 He
 means, to
 Christian
 ears.

² ἀγκυρί-
 δων.

be allowed to have the full pleasure of them, the shame is Col. 1. 8. greater than any pleasure, and the discomfort which arises from the shame, making one's house a brothel, like hogs wallowing in the mire. But if so far only be allowed as to see them, lo! again the pain is greater. For to see is no pleasure, where to use is not allowed, but the lust becomes only the greater, and the flame the fiercer.

But wouldest thou learn the end? Those, indeed, when they rise up from the table, are like madmen and those that have lost their wits; foolhardy, quarrelsome, laughingstocks for the very slaves; and the servants indeed return home sober, but these, drunk. O the shame! But with the other is nothing of this sort; but closing the table with thanksgiving, they so return to their homes, with pleasure sleeping, with pleasure waking, free from all shame and accusation.

If thou wilt consider also the guests themselves, thou wilt see that the one are within, what the other are without, blind, maimed, lame; and as are the bodies of these, such are the souls of those, labouring under dropsy and inflammation. For of such sort is pride; for after the luxurious gratification a maiming takes place; of such sort is surfeiting and drunkenness, making men lame and maimed. And thou wilt see too that these have souls like the bodies of the others, bright, ornamented. For they who live in giving of thanks, who seek nothing beyond a sufficiency, they whose philosophy is of this sort are in all brightness. (6)

But let us see the end both here and there. There indeed is unchaste pleasure, loose laughter, drunkenness, buffoonery¹, filthy language; (for since they in their own persons are ashamed to talk filthily, this is brought about by means of the harlots;) but here is lovingkindness and gentleness. Near to him who invites those stands vainglory commanding² him, but near the other, lovingkindness, and gentleness. For the one table lovingkindness prepareth, but the other vainglory, and cruelty, out of injustice and grasping. And that one ends in what I have said, in pride, in delirium, in madness; (for such are the offshoots of vain-

HOM. 1. glory;) but this one in thanksgiving and the glory of God. And the praise too, which cometh of men, attendeth more abundantly upon this, for that man is even regarded with an envious eye; but this all men regard as their common father, even they who have received no benefit at his hands. And as with the injured even they who have not been injured sympathize, and all become in common enemies (to the injurer): so too, when any have received kindness, they also who have not received any, not less than they who have, praise and admire him that conferred it. And there indeed is much envy, but here much tender solicitude, many prayers from all.

And so much indeed here; but There, when Christ is come, this one indeed shall stand with much boldness, and shall hear before the whole world, Thou sawest Me an
 S. Matt. xxv. 35. *hungered, and didst feed Me; naked, and didst clothe Me; a stranger, and didst take Me in; and other like words:*
 Ib. 26. *but the other shall hear the contrary; Wicked and slothful servant; and again, Woe unto them that luxuriate upon their couches, and sleep upon beds of ivory, and drink the refined¹ wine, and anoint themselves with the chief ointments; they counted upon these things as staying, and not as fleeing.*
 Amos vi. 4, 5, 6. LXX.
¹ διωλισμένον, strained.

I have not said this without purpose, but with the view of changing your minds; and that you should do nothing that is fruitless. What then, saith one, if I do both the one and the other? This argument is much resorted to by all. And what need; tell me, when every thing might be done profitably, to make a division, and to expend part not only on what is not wanted, but even without any purpose at all, and part profitably? Tell me, hadst thou, when sowing, cast some upon a rock, and some upon very good ground; is it likely that thou wouldest have been contented so, and have said, Where is the harm, if we have cast some to no purpose, and some upon very good ground? For why not all into the very good ground? Why lessen the gain? And if thou have occasion to be getting money together, thou wilt not talk in that way, but wilt get it together from every quarter; but in the other case thou dost not so. And if to lend on usury, thou wilt not say,

"we will give some to the poor, and some to the rich," but Col. i. 8. all is given to the former¹: yet in the case before us, where the gain is so great, dost thou not thus calculate, and at length desist from expending without purpose, and laying out without return?

'But,' saith one, 'this also hath a gain.' Of what kind? tell me. 'It increaseth friendships.' Nothing is colder than men who are made friends by these things, by the table, and surfeiting. It is parasites' friendship only that is thus originated.

Insult not a thing so marvellous as love¹, nor say that this is its root. As if one were to say, that a tree which bore gold and precious stones had not its root of the same, but that it was gendered of rottenness; even so doest thou: for even though friendship should be produced in this way, nothing can possibly be colder. But those other tables produce friendship, not with man, but with God; and that an intense² one, so thou be intent on preparing them. For he that expendeth part in this way and part in that, even should he have bestowed much, hath done no great thing: but he that expendeth all in this way, even though he should have given little, hath done the whole. For what is required is that we give, not much or little, but not less than is in our power. Think we on him with the five talents, and on him with the two. Think we on her who cast in those two mites³. Think we on the widow in Elijah's days. She who threw in those two mites, said not, What harm if I keep the one mite for myself, and give the other? but gave her whole living; but thou, in the midst of so great plenty art more penurious than she. Let us not then be careless of our own salvation, but apply ourselves to almsgiving. For nothing is better than this, as the time to come shall shew: meanwhile the present shews it also. Live we then to the glory of God, and do these things that please Him, that we may be counted worthy of the good things of promise; which may all we obtain, through the grace and love toward

¹ Because their distress would make them willing to give a higher interest. [There is a difficulty in the text as it stands. Field suggests either to read

οὐ δώσωμεν; "shall we not give?" or to omit διὰ τῆς; which latter alternative is adopted in the translation.]

¹ Compare S. Clem. Al. Pseudag. l. ii. c. l.

² ἐπιτεταμένην.

[see above, pp. 124, 170.]

S. Matt. xxv. 15. S. Mark xii. 41. ³ δβολοὺς 1 Kings xvii.

Ном. 1. man of our Lord Jesus Christ, with Whom to the Father together with the Holy Ghost be the glory and the power and honour, now and ever, and world without end. Amen.

HOMILY II.

COL. i. 9, 10.

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding ; That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.

For this cause. What cause? Because we heard of your faith and love, because we have good hopes, we are hopeful to ask for future blessings also. For as in the games we cheer on those most who are near upon gaining the victory, so truly doth Paul also most exhort those who have achieved the greater part.

Since the day we heard it, saith he, we do not cease to pray for you. Not for one day do we pray for you, nor yet for two, nor three. Herein he both shews his love, and gives them a gentle hint that they had not yet arrived at the end. For the words, *that ye might be filled*, are of this significancy. And observe, I pray, the prudence of this blessed one. He no where says that they had been cut off from completeness^a, but that they fell short; everywhere the words, *that ye might be filled*, shew this. And again, *unto all pleasing, in every good work*, and again, *strengthened* ver. 11. *with all might*, and again, *unto all patience and long-suffering*; for the word *all* is that of one bearing witness to their well doing in part, though, it might be, not in all. And, *that ye might be filled*, he saith; not, 'that ye might receive,' for they had received; but *that ye might be filled*

^a τοῦ παντός ἀποστερηθῆναι. It seems to mean this, rather than 'had lost all.'

HOM. 2. with what as yet was lacking. Thus both the rebuke was given without offence, and the praise did not suffer them to sink down, and become supine, as if it had been complete. But what is, *that ye might be filled with the knowledge of His will?* Ye must be brought unto Him by the Son, and no more by Angels. Now that ye must be brought unto Him ye have learnt, but it remains for you to learn this, and why He sent the Son. For had it been that we were to have been saved by Angels^b, He would not have sent the Son, He would not have given Him up. *In all wisdom, he saith, and spiritual understanding.* For since the philosophers deceived them, I wish you, he saith, to be in spiritual wisdom, not after the wisdom of men. But if in order to know His will there needs spiritual wisdom; to know what His Essence¹ is, there needs continual prayers.

¹ τὴν
οὐσίαν, τί
ἐστιν.

And Paul shews here, that since that time he has been praying, and has not yet prevailed, and yet has not desisted; for the words, *from the day we heard it*, shew this. But it implies condemnation to them, if, from that time, even assisted by prayers, they had not amended themselves.

And desiring, he says, with much earnestness, for this shews, that ye knew, but it is necessary still to know² somewhat further. *That ye might walk worthy*, saith he, *of the Lord.* Here he speaks of life and its works, for so he doth also every where: with faith he always couples conversation. *Unto all pleasing.* And how, *all pleasing?* *Being fruitful in every good work, and increasing in the knowledge of God.* Seeing, saith he, He hath fully revealed Himself unto you, and seeing ye have received knowledge so great; do ye then shew forth a conversation worthy of the faith; for this needeth great things in life³, greater far than the old dispensation. For, he that hath known God, and been counted worthy to be God's servant, yea rather, even His son, see

² ἐπὶ γινώ-
ναι, im-
plied in
ἐπίγνω-
σιν.

³ μεγά-
λης πο-
λιτείας,
lit. a
great
conver-
sation.

^b It may be asked how S. Chrysostom could use this argument, and yet speak as he does of the intercession of Saints, (see the end of Hom. vi. on the Statues, p. 134 O.T. and note 1.) The reason is, that he viewed the Saints as in the Kingdom of Christ, and sub-

ordinate; but the error here referred to seems to have made the Angels independent of Him, and the means of an approach to God without reference to His Atonement. S. Augustine refers to such systems, De Civ. Dei, lib. ix. 15. 21. x. 1. &c.

how great virtue he needeth. *Strengthened with all might.* COL. i. 11.
 He is here speaking of trials and persecutions. We pray that ye might be filled with strength, that ye faint ¹ not for ¹ ἀκνηδῶ-
 sorrow, nor despair; *According to the power of His glory;* σαι.
 but that ye may take up such forwardness as it becometh the power of His glory to give. *Unto all patience and long-suffering.* What he saith is of this sort. Summarily, he saith, we pray that ye may lead a life of virtue, and worthy of your citizenship, and may stand firmly, as in reason they should, who have been strengthened by God. For this cause he doth not as yet touch upon doctrines, but dwells upon life, wherein he had nothing to charge them with, and having praised them where praise was due, he then addresses ² himself to accusation. And this he does every ² καθήκον.
 where: when he is about writing to any, having somewhat to blame them for and somewhat to praise, he first praises them, and then addresses himself to his charges. For he first conciliates the hearer, and frees his accusation from all suspicion, and shews that for his own part he could have been glad to praise them throughout, but by the necessity of the case is forced into saying what he does. And so he doth in the first ³ Epistle to the Corinthians. For after having ³ perhaps
 exceedingly praised them for their love to him, and from the it should be 'second.'
 case of the fornicator, he addresses himself to accuse them. But in that to the Galatians not so, but the reverse: though even there, if one should look close into it, one might rather say that the accusation follows upon praise. For seeing he had no good deeds of theirs then to speak of, and the charge was an exceeding grave one, and they were every one of them corrupted, and were able to bear it because they were strong, he begins with accusation, saying, *I marvel* Gal. i. 6.
vel ⁴. So that this also is praise. But afterwards he praises ⁴ vid. S.
 them, not for what they were, but what they had been, Chrys. in loc.
 saying, *If it had been possible, ye would have plucked out* pp. 12, 13 O.T.
your own eyes, and have given them to me. Ib. iv. 15.

Being fruitful, he saith: this hath reference to works: (2)
strengthened: this to trials. *Unto all patience and longsuffering:* longsuffering towards one another, patience towards those without. For longsuffering is toward those whom we can requite, but patience toward those whom

Hom. 2. we cannot. For this reason patience is never used in reference to God, but longsuffering frequently, as this

Rom. ii. 4. same blessed one saith elsewhere in his writings, *Or despisest thou the riches of His goodness, and forbearance, and longsuffering? Unto all pleasing.* Not, for one while, and afterwards not so. *In all wisdom*, he saith, *and spiritual understanding.* For otherwise it is not possible to know His will. Although indeed they thought they had His will; but that wisdom was not spiritual. *That ye might walk*, saith he, *worthy of the Lord.* For this is the path of the best life. For he that hath understood God's love to man, (and he doth understand it if he have seen the Son delivered up,) will have greater zeal. And besides we pray not for this alone, that ye may know, but that ye may shew forth your knowledge in works; for he that knows without doing is even in the way to punishment. *That ye may walk*, that is, always, not once, but continually. As to walk is necessary for us, so also is to live rightly. And he constantly calls such living a walk, and with reason, shewing that such is the life set before us. But not of this sort is the life of the world. And this is great praise. *That ye might walk*, he saith, *worthy of the Lord*, and *in every good work*, so as to be always advancing, and no where standing still, and, with a metaphor, *being fruitful and increasing in the knowledge of God*, that ye might be *strengthened* according to the power of God, as far as it is possible for man to be. *Through His power*¹, great is the consolation.—He said not might², but *power*, which is greater: *through the power*, he saith, *of His glory*, because that every where His glory hath the power. He thus comforts him that is under reproach: and again, *That ye might walk worthy of the Lord.* He saith this of the Son, that He hath the power every where both in heaven and in earth, because His glory reigneth every where. He saith not *strengthened* simply, but in such wise as they might be expected to be, who are in the service of so strong a Master. *In the knowledge of God.* And at the same time he touches in passing³ upon the methods of knowledge; for this is to be in error, not to know God as one ought; or he means, so as to increase the knowledge of God. For if he that hath not

¹ Rec. text. κατὰ κράτος, S. Chrys. διὰ κράτους.
² δυνάμιν.

³ παρόπτεται.

known the Son knoweth not the Father either, justly was Col. i. 12. there need of increased knowledge: for there is no use in life without this. *Unto all patience and longsuffering*, he v. 12. saith, *with joyfulness, giving thanks* unto God. Then being about to exhort them, he makes no mention of what by and by shall be laid up for them; he did hint at this however in the beginning of the Epistle, saying, *For the hope* v. 5. *which is laid up for you in heaven:* but in this place he mentions the things which were already theirs, for these are the causes of the other. And he doth the same in many places. For that which hath already come to pass gains belief, and more fully carries the hearer along with it. *With joyfulness*, he saith, *giving thanks* to God. The connection¹ is this; we cease not praying for you, and giving thanks for the benefits already received².

Seest thou how he brings himself to speaking of the Son? For if *we give thanks with great joyfulness*, it is a great thing that is spoken of. For it is possible to give thanks only from fear, it is possible to give thanks even when in sorrow. For instance, Job gave thanks indeed, but in anguish, and said, *The Lord gave, the Lord hath taken away.* Job i. 21. For let not any say that what had come to pass pained him not, nor clothed him with dejection of soul; nor let his great praise be taken away from that righteous one. But when it is thus, it is not for fear, nor because of His being Lord³ alone, but for the very nature of the things themselves, that we give thanks. *To Him which hath made us meet for the portion⁴ of the inheritance⁵ of the saints in light.* He hath said a great thing. What has been given, he saith, is of this nature; He hath not only given, but also made us strong to receive. Now by saying, *Who hath made us meet*, he shewed that the thing was one of great weight. For example, were some low person to have become a king, he hath it in his power to give presidency to whom he will; and this is the extent of his power to give the dignity: he cannot also make the person fit for the office, and oftentimes the honour makes one so preferred even ridiculous. If however he have both conferred on one the dignity, and also made him fit for the honour, and equal to the administration, then indeed the thing is an honour. This then is

¹ ἀκολου-
θία.
² τοῖς
προτέ-
ροισ.

³ δεσπό-
τειαν.

⁴ εἰς τὴν
μερίδα.
⁵ κλήρου.

HOM. 2. what he also saith here; that He hath not only given us the honour, but hath also made us strong enough to receive it.

(3) For the honour here is twofold, the giving, and the making fit for the gift. He said not, hath given, simply; but, *hath made us meet for the portion of the inheritance of the saints*

¹ κατα-
τάξαι, mar-
shall'd
us.

in light, that is, who hath appointed us a place¹ with the saints. But he did not say simply placed us, but given us to enjoy even the very same, for *portion* is that which each one receives. For it is possible to be in the same city, and yet not enjoy the same things; but to have the same *portion* and yet not to enjoy the same thing, is impossible. It is possible to be in the same inheritance, and yet not to have the same portion; for instance, all we (clergy) are in

² κλήρω-
³ μερίδα.

the inheritance², but we have not all the same portion³. But here he doth not say this, but with the inheritance adds the portion also. But why doth he call it inheritance (or lot)? To shew that by his own good works no one obtains the kingdom, but as a lot is rather the result of good luck^c; so in truth is it here also. For a life so good as to be counted worthy of the kingdom doth no one shew forth, but the whole is of His free gift. Therefore He saith

S. Luke
xvii. 10.

When ye have done all, say, We are unprofitable servants, for we have done that which was our duty to do. For the portion of the lot of the saints in light, both the future, he means, and the present: that is, in knowledge. He seems to me to be speaking at once of both the present and the future. Then he shews of what things we have been counted worthy. For this is not the only marvel, that we are counted worthy of the kingdom; but it should also be added

⁴ ἴσον in-
different.

who we are that are so counted; for it is not unimportant⁴. And he doth this in the Epistle to the Romans, saying,
Rom. v. 7. *For scarcely for an unrighteous^d man will one die, yet per-
adventure for a good man some would even dare to die.*

⁵ Rec.
text ἐκ,
Ch. ἀπὸ.
⁶ ἐξουσίας.

Ver. 13. *Who hath delivered us, he saith, from⁵ the power⁶
of darkness.*

The whole is of Him, the giving both of these things and

^c The whole passage shews that he uses this word *merely* to imply man's insufficiency, and not at all to introduce the notion of chance as opposed to Divine agency. He constantly uses the word at the end of his Homilies, as well

as ἀξιωθῆναι, 'to be thought worthy,' to shew at once the necessity of good works, and our unworthiness after all.

^d ἀδίκου. S. Chrys. does not however read so on the passage, Hom. ix. on Ep. to Romans, p. 140 O.T.

those; for no where is any achievement of ours. *From Col. i. 13.* the power of darkness, he saith, that is, of error, the dominion of the devil. He said not simply *from darkness*, but from its *power*; for it had great power over us, and held us fast¹. For it is grievous indeed even to be under the devil ^{ἐκπράσι.} at all, but to be so 'with power,' this is far more grievous. *And hath translated us*, he saith, *into the kingdom of the Son of His love*². Not then so as to deliver man from darkness ^{E. V.} only did He shew His love toward him. A great thing ^{marg.} indeed is it to have delivered from darkness even; but to have brought into a kingdom too is a far greater. See then how manifold the gift, that He hath delivered us when we lay in the pit; and then that He hath not only delivered us, but also hath translated us into a kingdom. *Who hath delivered us*. He said not, hath sent us forth, but *delivered*: shewing our great misery, and their³ capture of us. Then to shew also the ease with which the power of God works, he saith, *And hath translated us*, just as if one were to lead over a soldier from one position to another. And he said ^{μετῆ-} not, "hath led over³;" nor yet "hath transposed," for so ^{γὰρ,} the whole would be of him who transposed, "nothing of him ^{μετέθηκε.} who went; but he said, *hath translated*⁴; so that it is both ^{Gr. οὐ,} our act and His. *Into the kingdom of the Son of His love.* ^{"and not."} He said not simply, "the kingdom of heaven," but gave a ^{[see on} grandeur to his discourse by saying, *The kingdom of the Son*, for no praise can be greater than this, as he saith ^{Hebrews} elsewhere also, *if we suffer, we shall also reign with Him*. ^{Hom. 12} He hath counted us worthy of the same things with the ^{p. 156} Son; and not only so, but what gives it greater force⁵, with ^{O.T.]} His Beloved Son. Those that were enemies, those that ^{2 Tim.} were in darkness, as it were on a sudden He hath translated ^{li. 12.} to where the Son is, to the same honour with Him. Nor was he content with only this, to shew the greatness of the gift; he was not content with saying, *kingdom*, but he also added, *of the Son*; nor yet with this, but he added also *beloved*; nor yet with this, but he added yet the dignity of His nature. For what saith he? *Who is the Image of the invisible God*. But he proceeded not to say this immediately, but meanwhile inserted the benefit which He bestowed

¹ i. e. the devils, ἀρχαλαστῶν.

² μετίστησε. The word in Heb. xi. 5.

is μετετέθη, which agrees with this criticism.

HOM. 2. upon us. For lest, when thou hearest that the whole is of the Father, thou shouldest suppose the Son excluded, he ascribes the whole, both to the Son, and to the Father. For He indeed translated us, but the Son furnished the cause. For what saith he? *Who delivered us from the power of darkness.* But this is the same with, *In Whom*

¹ ἀπολύ-
τρωσιν,
vid. Inf. *we have the full redemption¹, even the forgiveness of sins.* For had we not been forgiven our sins, we should not have been translated. Here again we have the words, *In Whom.*

² λύτρω-
σιν. And he said not 'redemption²,' but *full redemption³*, so that we shall not fall any more nor become liable to death.

³ ἀπολύ-
τρωσιν.
v. Hom. 14 in Rom. Ver. 15. *Who is the image of the invisible God, the First-born of every creature.*

[p. 247
O.T. &
p. 93
O.T.] We light here upon a question of heresy. So it were well we should put it off to-day and proceed with it to-morrow, addressing it to your ears when they are fresh.

But if one ought to say any thing more, the work of the Son is the greater. How? Because it were a thing impossible to give the kingdom to men whilst continuing in their sins; but thus it is an easier thing, so that He prepared the way for the gift. What sayest thou? Did He Himself loose thee from thy sins? surely then He Himself also hath brought thee nigh⁴; already he has laid by anticipation the foundation of his doctrine.

⁴ προσή-
γαγεν.
see p.
183.
note f.

MORAL. But we must put a close to this discourse, when first we
(4) have made one remark. And what is this? Seeing we have come to enjoy so great a benefit, we ought to be ever mindful of it, and continually to turn in our minds the free gift of God, and to reflect upon what we have been delivered from, and what we have obtained; and so we shall be thankful; so we shall heighten our love toward Him. What sayest thou, O man? Thou art called to a kingdom, to the kingdom of the Son, and art thou full of yawning, and scratching, and dozing? If need were that thou shouldest leap into ten thousand deaths every day, oughtest thou not to endure all? For the sake of office thou doest all manner of things; when then thou art going to share the kingdom of the Only-Begotten, wilt thou not spring down upon ten thousand swords? wilt thou not leap into fire? And this is not all that is strange, but that when about to depart even

[see
above
p. 91]

thou bewailest, and wouldest gladly dwell amongst the things Col. i. 14. which are here, being a lover of the body. What fancy is this? Dost thou regard even death as a thing of terror? The cause of this is luxury, ease; for he at least that should live an embittered ¹ life would wish even for wings, and to be loosed from hence. But now it is the same with us as with the spoiled nestlings, which would willingly remain for ever in the nest, but the longer they remain, the feebler they become. For the present life is a nest cemented together of sticks and mire. Yea, shouldest thou shew me even great mansions, yea the royal palace itself glittering with all its gold and precious stones; I shall think them no better than the nests of swallows; for when the winter is come they will all fall of themselves. By winter I mean That Day, not that it will be a winter to all. For God also calleth that time both night and day; the first in regard of sinners, the latter of the just. So do I also now call it winter. If in the summer we have not been well brought up, so as to be able to fly when winter is come, our mothers will not take us, but will leave us to die of hunger, or to perish when the nest falls; for easily as it were a nest, or rather more easily, will God in that day remove all things, undoing and new moulding all. But they which are unfledged, and not able to meet Him in the air, but have been so grossly ² brought up that they have no lightness of wing, will suffer all those things which reason is such characters should suffer. Now the brood of swallows, when they are fallen, perish quickly; but we shall not perish, but be punished for ever. That season will be winter; or rather, more severe than winter. For not winter torrents of water are those that roll down, but rivers of fire; not darkness that riseth from clouds is there, but darkness that cannot be dispelled, and without a ray of light, so that they cannot see either the heaven, or the air, but are more straitened than those who have been buried in the earth.

Oftentimes do we say these things, but some there are whom we cannot bring to believe. But it is nothing wonderful if we, men of small account, are thus treated, when we discourse of such things, since the same happened to the Prophets also, when they spoke not of such matters only, but also of war and captivity. And Zedekiah was rebuked by Jeremiah, and was not ashamed. Therefore the Prophets said, *Woe* ^{Jer. xxi. 11; xxvii. 12. &c.} ^{Is. v. 18, 19.}

¹ κατάκρι-
κρον,
see on
Stat.
Hom. vi.
p. 122
O.T.

² βαρυν-
σως.

HOM. 2. *unto them that say, Let God hasten with speed His work, that we may see it, and let the counsel of the Holy One of Israel come, that we may know it. Let us not wonder at this.*
LXX.
omits
δ Θεός.

For neither did those believe who were in the days of the ark; they believed, however, when their belief was of no gain to them; neither did they of Sodom expect [their fate], howbeit they too believed, when they gained nothing by believing. And why do I speak of the future? Who would have expected these things which are now happening in divers places; these earthquakes, these overthrows of cities? And yet were these things easier to believe than those; those, I mean, which happened in the days of the ark.

Whence is this evident? Because that the men of those times had no other example to look at, neither had they heard the Scriptures, but with us, on the other hand, are countless instances that have happened both in our own, and in former years. But whence arose the unbelief of these persons? From a softened soul; they drank and ate, and therefore they believed not. For, what a man wishes, he thinks, and expects; and they that gainsay him are a jest¹.

¹ λήπος.

(5)

But let it not be so with us; for hereafter it will not be a flood; nor the punishment till death only; but death will be the beginning of their punishment, who believe not that there is a Judgment². And doth any ask, who has come from thence, and said so? If now thou speakest thus in jest, not even so is it well; (for one ought not to jest in such matters; for we are jesting not where jesting is in place, but with peril;) but if thou sayest what thou really thinkest, and believest that there is nothing hereafter, how is it that thou callest thyself a Christian? For I take not into account those who are without. Why receivest thou the Laver? Why dost thou set foot within the Church? Is it that we promise thee magistracies? All our hope is in the things to come. Why then comest thou, if thou believest not the Scriptures? If thou believest not Christ, I cannot call such an one a Christian; God forbid! but worse than even a Gentile. In what respect? In this; that when thou thinkest Christ is God, thou believest Him

[² Mr Field suggests that this clause is a marginal note that has crept into the text. But the Mss., he points out, agree in supporting it.]

not as God. For in that impiety there is at least consistency; for he who thinks not that Christ is God, necessarily will also not believe Him, but this impiety has not even consistency; to confess Him to be God, and yet not to think Him worthy of belief in what He has said; these are the words of drunkenness, of luxury, of riot. *Let us eat and drink for to-morrow we die.* Not to-morrow, but now ye are dead, when ye thus speak. Shall we then be in nothing different from swine and asses? tell me. For if there be neither a judgment, nor a retribution, nor a tribunal, wherefore have we been honoured with such a gift as reason, and have all things put under us? Why do we rule and they submit? See how the devil is on every side urgent to persuade us to be ignorant of the Gift of God. He mixes together the slaves with their masters, like some man-stealer^b and cruel servant, he strives to degrade the free to the level of the criminal. And he seems indeed to be overthrowing the Judgment, but he is overthrowing the being of God.

For such is ever the devil's way; he puts forward every thing artfully, and not in a straightforward manner, so as to put us on our guard. If there is no Judgment, God is not just: (I speak as a man,) if God is not just, then He is not God: if there is no God, all things go on at haphazard, virtue is nought, vice nought. But he says nothing of this openly. Seest thou the drift of this satanical argument? how, instead of men, he wishes to make us brutes, or rather, wild beasts, or rather, demons. Let us then not be persuaded by him. For there is a Judgment, O wretched and miserable man! I know whence thou comest to use such words. Thou hast committed many sins, thou hast offended, thou hast no confidence², thou thinkest that the very nature of things will even follow thy words. Meanwhile, saith he, I will not torment my soul with the expectation of hell, even if there be a hell, I will persuade it that there is none; meanwhile I will live here in luxury. Why dost thou add sin to sin? If when thou hast sinned thou believest that there is a hell, thou wilt depart with the penalty of thy sins only to pay: but if thou add this further impiety, thou wilt suffer the uttermost punishment

Col. 1. 14.

¹ Cor. xv. 32.

[see above p. 74.]

¹ παῖς ἡ-
σίου.

^b ἀνδραποδιστής, one who steals freemen for slaves.

HOM. 2. both of thine impiety, and of this reasoning; and what was a cold and shortlived comfort to thee, will be a ground for thy being punished for ever. Thou hast sinned: be it so: why dost thou encourage others also to sin, by saying that there is no hell? Why didst thou mislead the simpler sort? Why unnerve the hands of the people? So far as thou art concerned, every thing is turned upside down; neither will the good become better, but listless; nor the wicked desist from their wickedness. Surely we do not, by corrupting others, get allowance for our own sins? Seest thou not how the devil attempted to bring down Adam? And has there then been allowance for him? Nay, surely it was the occasion of greater punishment, that he may be punished not for our sins only, but also for those of others. Let us not then suppose that to bring down others into the same destruction with ourselves will make the Judgment-seat more lenient to us. Nay rather it will make it more severe. Why thrust we ourselves on destruction? The whole of this cometh of Satan.

O man, hast thou sinned? Thou hast for thy Master One that loveth man. Entreat, implore, weep, groan; and terrify others, and pray them that they fall not into the same. Tell me if in a house one of the servants that had offended the master, should say to his son, "My child, I have offended the master, do thou be careful to please him that thou be not as I:" tell me, will he not have some forgiveness? will he not bend and soften his master? But, if, leaving so to speak, he shall say what was said above, that he¹ will not requite every one according to his deserts; that all things are jumbled together indiscriminately, both good and bad; that there is no thanks in this house; what thinkest thou will be the master's mind concerning him? will he not suffer a severer punishment for his own misdoings? Justly so; for in the former case his feeling will plead for him, though it be but weakly; but in this, no one. If no other then, yet imitate at least that rich man in hell, who said, 'Father Abraham, send Lazarus to my kinsmen, lest they come into this place,' since he could not go himself, so that they might not fall into the same condemnation. Let us have done with such satanical words.

¹ sc. the master.

What then, saith one, when the Heathen put questions Col. i. 14. to us? wouldest thou not that we should try to cureⁱ them? (6) But by casting the Christian into perplexity, under pretence of curing the Heathen, thou aimest at establishing thy Satanical doctrine. For since, when communing with thy soul alone of these things, thou persuadest her not; thou desirest to bring forward others as witnesses. But if one must reason with Heathens, the discussion should not begin with this; but whether Christ be God, and the Son of God; whether those gods of theirs be demons. If these points be established, all the others follow; but, before making good the beginning, it is vain to dispute about the end, before learning the first elements, it is superfluous and unprofitable to come to the conclusion. The Heathen disbelieves the Judgment, and he is in the same case with thyself, seeing that he too hath many who have treated these things in their philosophy; and albeit when they so spoke they held the soul as separated from the body, still they set up¹ ἑκάστη-συν. a seat of judgment. And the thing is so very clear, that scarcely any one is ignorant of it, but both poets and all are agreed among themselves that there is both a Tribunal and a Judgment. So that the Heathen disbelieves his own authorities to begin with, and the Jew does not doubt about these things, nor doth any man.

Why then deceive we ourselves? See, thou sayest these things to me: what wilt thou say to God, *that fashioned* Ps. xxxiii. 16. *our hearts one by one*^k; that knoweth every thing that is in the mind; *that is quick and powerful*¹, *and sharper than* Heb. iv. 12. *any two-edged sword?* For tell me with truth; Dost thou not condemn thyself? And how should wisdom so great, as that one who sins should condemn himself, come by chance? for this is a work of mighty wisdom. Thou condemnest thyself. And will He who giveth thee such thoughts leave every thing to go on at hazard? This rule then will hold universally and strictly, that none of those who live in virtue wholly disbelieves the doctrine of the

ⁱ θεραπεύσαι. As we say, familiarly, palatable doctrine.

^k καταμόδας, LXX. E. V. alike.

¹ ἐνεργούντα, working. Rec. text ἐνεργῆς.

¹ The term was commonly used. Theodoret has a treatise called, 'The Remedy of Greekish affections.' Here it is 'humour them' by

ΠΟΜ. 2. Judgment, even though he be Heathen or heretic; none save a few, of those who live in great wickedness, receives the doctrine of the Resurrection. And this is what the

Ps. x. 5. Psalmist says, *Thy judgments are taken away from before his face.* Wherefore? Because *his ways are always profane*; for he saith, *Let us eat and drink, for to-morrow we die.*

Seest thou that thus to speak is the mark of the grovelling? Of eating and drinking come these sayings which are subversive of the Resurrection. For the soul endures not, I say, it endures not the tribunal which the conscience supplieth, and so it is with it, as with a murderer, who first suggests to himself that he shall not be detected, and so goes on to slay, for had his conscience been his judge, he would not hastily have come to that daring wickedness. He knows then, and yet pretends not to know, lest he should be tortured by conscience and fear, for, certainly in that case, he would have been less resolute for his doing. They who sin, and day by day wallow in the same deeds of wickedness, are unwilling to know it, although their consciences pluck at them¹.

¹ ἐπιλαμβάνομαι σου.

But let us give no heed to such persons, for there will be, there will assuredly be, a Judgment and a Resurrection, and God will not leave so great works without direction. Wherefore, I beseech you, let us leave off wickedness, and lay fast hold on virtue, that we may receive the true doctrine in Christ Jesus our Lord. And yet, which is easier to receive? the doctrine of the Resurrection, or the doctrine of Fate? The latter is full of injustice, of absurdity, of cruelty, of inhumanity; the other of righteousness, awarding that which is according to our desert; and still men do not receive it. But the fault is indolence, for no one that hath understanding receives the other. For even amongst the Heathen they who did receive that doctrine were those who in their definition of pleasure affirmed it to be the 'end,' but they who loved virtue, would not receive it, but they cast it out as absurd. But if among the Heathen this were so, much more will it hold good with the doctrine of the Resurrection. And observe, I pray you, how the devil hath established two contrary things: for in order that we may neglect virtue, and pay honour² to demons, he brought

² θεράπεύωμεν.

in this Necessity, and by means of each he procured the Col. 1. 14. belief of both. What reason then will he be able to give, who obstinately disbelieves a thing so admirable, and is persuaded by those who talk so idly? Do not then support thyself with the consolation, that thou wilt meet with forgiveness; but let us, collecting all our strength, stir ourselves up to virtue, and let us live truly to God, in Christ Jesus our Lord, with whom to the Father, together with the Holy Ghost, be glory, might, honour, now and for ever and world without end. Amen.

HOMILY III.

COL. i. 15—18.

¹ or all
creation.

*Who is the Image of the invisible God, the Firstborn of every creature*¹: For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: And He is before all things, and by Him all things consist. And He is the head of the body, the Church.

² See
Hom. 2.
§ 3 fin.
p. 204.
³ ἀκμα-
ζούσας.

TO-DAY it is necessary for me to pay the debt, which yesterday² I deferred, in order that I might address it to your minds when in full vigour³. Paul, discoursing, as we shewed, of the dignity of the Son, says these words; *Who is the Image of the invisible God*. Whose image then wilt thou have Him to be? God's? Then is He without difference, in whatever way thou regardest Him. For if as a man's image, say so, and I will have done with thee as a madman: but if as God and Son of God He is the Image of God, that shews the exact likeness⁴. Wherefore hath no Angel any where been called either 'image' or 'son,' but man both? Wherefore? Because in the former case indeed the exaltedness⁴ of their nature might presently have thrust the many into this impiety⁵; but in the other case the mean and low nature is a pledge of security against this, and will not allow any, even should they desire it, to suspect any thing of the kind, nor to bring down the Word so low. For this cause, where the meanness is great, the Scripture boldly asserts the honour, but where the nature is higher, it forbears. *The Image of the invisible* is itself too invisible,

⁴ ἀνηγμύ-
νον.
⁵ viz.
Arian-
ism.

⁶ τὸ ἀπαρραλκτὸν, unvaryingness. Sav. mar. has, "Of whom (or of what) then wilt thou have the Image to be? Of God? Then is He that is above all greatness without difference. For if as the Image of a man, (read 'if an

Image as Man,') say so, and I will have done with you as a madman. But if as God and the Son of God, the Image of God implies being without difference." And Catena and Bodl. Ms. Extracts nearly the same.

and invisible in like manner, else it would not be an image. COL. I. 15.
For an image, so far as it is an image, even amongst us, ought to be no whit different¹, in gravings on coins for instance and likenesses^b. But here indeed amongst us, this is by no means possible; for human art fails in many respects, or rather fails in all, if you look accurately. But where God is, there is no error, no failure.

But if a creature, how is He the Image of the Creator? For neither is a horse the image of a man. If *the Image* mean that He is no whit different from the Invisible, what hinders the Angels also from being His Image? for they too are invisible; but not to one another. But the soul is invisible: but, because it is invisible, is it simply on that account an image? and not in such sort as He, and the Angels are Images^c?

The Firstborn of every creature. 'Well then,' saith one, 'Lo, He is a creature.' How so? tell me. 'Because he said *firstborn*.' Yes, but he said not, 'first created,' but *firstborn*. Moreover it is natural that He should be called by many titles; for then we have to call Him a brother in all things, and to take from Him His being Creator, and insist that neither in dignity nor in any other thing is He superior to us. For the word *firstborn* refers not to dignity and honour, but to time only. What is the meaning of *firstborn*? 'He is created,' saith one. True. If this be so, he hath also brethren. Moreover the firstborn is of the same substance with those of whom he is the firstborn. So then the Son will be firstborn of all things, for he said, *of every creature*. So then God the Word is firstborn of stones and of me. Moreover, of what, tell me, are the words *firstborn* Col. I. 18. *from the dead* declaratory? Not 'that He first rose;' for he said not 'of the dead,' but *firstborn from the dead*, nor yet 'that He died first,' but that He rose the firstborn from the dead. So that they declare nothing else than this, that He is

^b χαρακτηρὸν καὶ ὁμοίωσιν. The argument is, that invisibleness being mentioned, the image must have it, as if one should say, 'the picture of a venerable man,' one would understand a venerable expression in the features. Compare S. Athanasius against Arianism, Disc. I. c. vi. § 20. p. 209 O.T. and note d.

^c Cat. and Bodl. read, 'but if, simply

because invisible, it is therefore an image, though not so as He is, then are the angels images.' A Paris Ms. nearly agrees. The Catena varies much in the next paragraph. The words 'and in like manner invisible,' above, are from it and Bodl. [Dr. Field regards the passage as corrupt, but finds no satisfactory emendation either in MSS. or conjecture.]

- HOM. 8.** the Firstfruits of the resurrection. Surely then neither in the place before us^d. Next he proceeds to the doctrine itself. For that they may not think Him to be of more recent existence, because that in former times the approach was through Angels, but now through Him; he shews first,
- v. 13.** that they had no power, (for else it had not been *out of darkness* that He brought,) next, that He is also before them. And he uses as a proof of His being before them, this; that they were created by Him. *For by*¹ *Him*, he saith, *were all things created*. What do they say here, that hold with Paul of Samosata^e? *The things in heaven*. That which was questioned, he has laid down first. *And the things in earth*. Then he subjoins *the visible, and the invisible*; invisible, as for instance, the soul, and all that is in heaven; visible, as for instance, mankind, the sun, the sky. *Whether thrones*. And what is granted, he lets alone, but what is doubted of, he asserts. *Whether they be thrones, or dominions, or principalities, or powers*. The word *whether*, repeated, comprehends^f the whole of things^g; but by means of the greater things it shews the less also. But the Spirit is not among the powers. *All things*, he saith, *were created by Him, and for*^h *Him*. Lo, *in Him*, is ¹*by Him*, for having said *in Him*, he added, *by Him*. But what
- ² τοῦ παντός.
- ³ eis, to or into.

^d i. e. is any thing else meant by the word *πρωτότοκος*, than that He is the Firstfruits of the Creation. This may be his meaning, or 'that He, the Only-begotten, is the beginning of the Creation.' See note on S. Athanasius against Arianism, Disc. 1. Oxf. Tr. p. 278, and below p. 216, at note l.

^e P. of Samosata held the divine Word, or Reason, to be a mere Attribute, and not a Person. The Person of our Lord would thus be simply Human, only with a Divine influence. See S. Ath. Def. of Nic. Def. c. v. § 11. p. 41 O.T. This text of S. Paul is quoted against P. of Samosata, Conc. Ant. 1. Labbe, t. 1. p. 846, by the orthodox Bishops. See also Epiph. Hær. 45. The heretics might allow what is said here of the Word as an Attribute; the refutation follows presently. Sav. Mar. and a Paris Ms. have another reading. "Here what say they that hold with Paul of Samosata? *The things in the*

heavens, that which was in question, he hath placed first, *and the things on the earth*. Afterward he says, *and things visible and invisible*. (Downes would read, 'invisible things,' as for instance the soul, 'were made?') Thus the soul was made in heaven, visible things, such as men, Elias and Paul. *Whether thrones*, he says, &c. Another Paris Ms. and one in Brit. M. read, 'that all things were made in heaven,' which, taken with the above reading a little altered, would make some sense.

^f [This is the reading in Dr. Field's text. In his note he proposes to insert *ὅν*, so that it should run 'not [only] comprehends the whole of things, but also,' &c., which agrees better with the ἀλλὰ in the second clause.]

^g i. e. *In Him*, (which our Version renders *by Him*,) in the beginning of the verse, is said in such a sense as to agree with *by Him*.

is *for Him*? It is this; the subsistence of all things depends on Him. Not only did He Himself bring them out of nothing into being, but Himself sustains¹ them now, so that were they dis severed from His Providence, they were at once undone and destroyed. But he said not, 'He sustains them,' which had been a grosser way of speaking, but what is more subtle, that *on Him* they hang. For to have only a bearing on Him is enough to sustain any thing and bind it fast. Thus also is He *firstborn* as being the *Foundation*. But this does not shew the creatures to be consubstantial with Him; but that all things are by Him, and are maintained by Him. For when Paul too says, *I have laid a foundation*, he is speaking not concerning substance, but operation. For, that thou mayest not think Him to be a minister, he says that He sustains them, which is not less than making them. Certainly, with us it is greater even: for to the former, art conducts us; but to the latter, not so; it stayeth not a thing that is decaying.

And He is before all things, he saith. This is befitting God. Where is Paul of Samosata? *And in Him all things consist*, that is, they are created into Him. He repeats these expressions in close sequence; with their close succession, as it were with rapid strokes, tearing up the deadly doctrine by the roots. For, if all this has been declared, and yet after so long a time Paul of Samosata sprung up, how much more [would such have been the case], had not these things been said before? *And in Him*, he saith, *all things consist*. How 'consist' in one who was not? So that the things also done by Angels are of Him.

And He is the head of the body, the Church.

Then having spoken of His dignity, he afterwards speaks of His love to man also. *He is*, saith he, *the Head of the body, the Church*. He said not *of the fulness*^h, (although he does assert this,) out of a wish to shew His great friendliness to us, in that He who is thus above, and above all, connected Himself with those below. For every where He is first; above first; in the Church first; (for He is the Head;) in the Resurrection first. Such is the meaning of,

^h τοῦ πληρώματος. Here used of the universe, somewhat as 1 Cor. x. 26. only in a more extended sense.

Hom. 8. Ver. 18. *That He might have the preeminence.* So that
 (3) in generation also He is first. And this is what Paul is chiefly endeavouring to shew. For if this be made good, that He was before all the Angels; then there is brought in along with it this also as a consequence, that He did their works by commanding them. And what is indeed wonderful, he makes a point¹ to shew that He is first in the later generation. Although elsewhere he calls Adam first, as in truth he is; but here he takes the Church for the whole race of mankind. For He is first of the Church; and first of men after the flesh, like as of the Creation¹. And therefore he here uses the word *firstborn*.

¹ φιλο-
 νεύσε.
 1 Cor.
 xv. 45.

What is in this place the meaning of *the Firstborn*? Who was created first, or rose before all; as in the former place it means, Who was before all things. And here indeed he uses the word *firstfruits*, saying, *Who is the^{*} Firstfruits, the Firstborn from the dead, that in all things² He might have the preeminence*, shewing that the rest also are such as He; but in the former place it is not the 'Firstfruits' of creation¹. And it is there, *The Image of the invisible God*, and then, *Firstborn*.

² or a-
 mong all.

Ver. 19, 20. *For it pleased the Father, that in Him should all fulness dwell, and having made peace by the Blood of His Cross, by Him to reconcile all things unto Himself, whether things in earth or things in heaven.*

Whatsoever things are of the Father, these he saith are of the Son also, and that with more of action³, because that He both became *dead*^m for, and united Himself to us. He said *Firstfruits*, as of fruits of the earth. He said not 'Resurrection,' but *Firstfruits*, shewing that He hath sanctified us all, and offered us, as it were, a sacrifice. The term *fulness*⁴ some say means the fulness of the Godhead, like as John said, *Of His fulness have we all received*.

³ μετὰ
 πλείονος
 σπουδῆς.

⁴ πλή-
 ρωμα.

¹ Cat. 'and first of men even as he that was first of Creation after the flesh,' then one Par. and Br. M. read, 'For this cause both here and there the word 'Firstborn' is used. But what is *Firstborn* of all creation? It is for 'First Created,' as *Firstborn from the dead* is for, 'Who rose again before all.' And as there he puts, *Who is*

before all, so here also he has put, *Firstfruits*.

² Rec. text ἀρχῇ, S. Chrys. has ἀπαρχῇ.

³ The same Mss. add, 'but only *the Firstborn*, and not even this in the first place, but after saying, *Who is the Image*,' &c.

^m νεκρὸς γέγονε, alluding to the expression, πρῶτότοκος ἐκ νεκρῶν.

That is, if the Son were anything, the whole Son **THERE** Col. i. 20. dwelt, not a sort of energy, but a Substance.

He hath no cause to assign but the will of God : for this is the import of, *it pleased . . . in Him. And . . . by Him to reconcile all things unto Himself.* Lest thou shouldest think that He undertook the office of a minister only, he Gr. into i. e. into the Son Himself. saith, *unto¹ Himself.* And yet he elsewhere says, that He reconciled us to God, as in the Epistle he wrote to the 2 Cor. v. 18. Corinthians. And he well said, *By Him to make an end of reconciling².* For they were already reconciled ; but it was necessary that they should be so completely, and in such sort, as no more to be at enmity with Him. How ? For he set forth not only the reconciliation, but also the manner of the reconciliation. *Having made peace through the Blood of His Cross.* The word, *reconcile*, shews the enmity ; the other³ the war. *Through the Blood of His Cross, by Himself, whether things in earth, or things in heaven.* A great thing indeed it is to reconcile ; but that this should be by Himself too, is a greater thing : and what is greater still, that it should be through His Blood ; and he said not simply His Blood, but what is yet greater, through the Cross. So that the marvels are five : He reconciled us ; to God ; by Himself ; by Death ; by the Cross. Admirable again ! How he has mixed them up ! For lest thou shouldest think that it is one thing merely, or that the Cross is any thing of itself⁴, he saith *by Himself.* How knew he⁵ that this was a great thing ? Because not by speaking words, but by giving Himself up for the reconciliation, He so wrought every thing.

But what is *things in heaven* ? For with reason indeed, is it said, *the things in earth*, for those were filled with enmity, and manifoldly divided, and each one of us was utterly at variance with himself, and with the many ; but how made He peace amongst *the things in heaven* ? was war and battle there also ? How then do we pray, saying, *Thy will* S. Matt. vi. 10. *be done in earth as it is in heaven* ? What then is it ? The

¹ ἀποκαταλλάξαι as ἀπολύτρωσις, if there had been a several Human Personality. (Cat. and Bodl. ταυρόν.)

² [i. e. *having made peace.*]

³ Or 'by itself' (ταυτό), i. e. separate from the Divine Person, as it would be

⁴ al. 'How ? He knew, &c.' or 'How well aware he is.'

How. 3. earth was divided from heaven, the Angels were become enemies to men, through seeing their Lord insulted. *To unite under one head*¹, he saith, *all things in Christ which are in heaven, and which are in earth.* How? The things in heaven indeed in this way: He translated Man thither, He brought up to them the enemy. the hated one. He made not him merely to remain on earth, and be at peace, but He brought up to them him that was their enemy and foe. Here was peace profound. Angels again appeared on the earth thereafter, because that Man too had appeared in heaven. And it seems to me that Paul was caught up on this account, and also to shew that the Son also had been received up thither. For in the earth indeed, the peace was twofold; with the things of heaven, and with themselves; but in heaven it was simple. For if the Angels rejoice over one sinner that repenteth, much more will they over so many. All this God's power hath wrought. Why then place ye confidence in Angels? saith he. For so far are they from bringing you near, that they were once your enemies even, had not God Himself reconciled you with them.

Ephes. i. 10.
1 E. V. gather together in one.

2 Cor. xii. 2.

MORAL. Why then run ye to them? Wouldest thou know the hatred which the Angels had against us, how great it was; and how averse to us they always were? They were sent to take vengeance² in the cases of the Israelites, of David, of the Sodomites, of the Valley of weeping¹. Not so however now, but, on the contrary, they sang upon the earth³ with exceeding joy. And He led these down to men⁴, and led men up to them.

**2 eis τι-
μωσαν.
Exod. xxiii. 21.
2 Sam. xxiv. 16.
Gen. xix. 13.**

(3) And observe, I pray you, the marvel in this: He brought these first down hither, and then He took up man to them; earth became heaven, because that heaven was about to receive the things of earth. Therefore when we give thanks⁵ we say, *Glory to God in the highest, and on earth peace, good will to men.* Behold, he saith, even men appeared well-pleasing to Him thereafter. What is *goodwill*? Recon-

**3 εὐχαριστοῦντες.
S. Luke ii. 14.**

¹ Jud. ii. 5. see Ps. lxxxiv. 6. (2 Sam. v. seems hardly applicable.)

earth, S. Luke ii. 14.

⁴ Gr. *αὐτοῖς*, one suspects *ἡμῶν* (*ἀν-
θρώπων*) which has been conjectured.

⁵ Downes conjectures, *Peace on*

ciliation. No longer is the heaven a *wall of partition*. At first the Angels were according to the number of the nations; but now, not according to the number of the nations, but that of the believers. Whence is this evident? Hear Christ saying, *Take heed that ye despise not one of these little ones, for their Angels do always behold the face of My Father which is in heaven*. For each believer hath an Angel; since even from the beginning every one of those that were approved had his Angel, as Jacob says, *The Angel that feedeth me, and delivereth me from my youth*^a. If then we have angels, let us be sober¹, as though we were in the presence of tutors; for there is a demon present also^v. Therefore we pray and speak, asking for the Angel of peace, and every where we ask for peace^w, (for there is nothing equal to this;) peace, in the Churches, in the prayers, in the supplications, in the salutations²; and once, and twice, and thrice, and many times, does he that is over³ the Church give it, saying over them, 'Peace be unto you.' Wherefore? Because this is the Mother of all good things; this is the foundation of joy. Therefore Christ also commanded the Apostles on entering into the houses straightway to say this, as being a sort of symbol of the good things; for He saith, *When ye come into the houses, say, Peace be unto you*^x; for where this is wanting, every thing is useless. And again to His disciples He said, *Peace I leave with you, My peace I give unto you*. This prepareth the way for love. And he that is over the Church, says not, 'Peace be unto you,' simply, but 'Peace be unto all.' For where is the profit, if with this man we have peace, but with another, war and fighting? what is the gain? For neither in the body, should some of its elements be at rest and others in a state of variance⁴, is it possible that health should ever be upheld; but only when the whole of them are in good order, and harmony, and

Col. 1. 20.

Ephes.

ii. 14.

Deut.

xxxii. 8.

LXX.

S. Matt.

xviii. 10.

Gen.

xliii. 15,

16.

nearly.

¹ ῥηψα-

μεν

[See S.

Chrys.

Liturgy]

² προσφ-

σεσι.

³ προ-

εστώς.

S. John

xiv. 27.

⁴ διαστα-

σιδερ.

^a *Feedeth*, is said of God in the text. On the passage, S. Chrys. does not notice the mention of the Angel. He quotes it, however, in his first Homily de laudibus B. Pauli. He also infers the doctrine from Acts xii. 15, Hom. xxvi p. 376 O.T. S. Jerome, on Is. lxvi. 20. quotes all these passages. Bp. Bull, Ser. xii. adds, Eccl. v. 6.

^v See S. Hermas, Past. l. ii. p. 6. § 1. and Cotelierius, note 14. t. i. p. 93.

who cites Origen, Hom. xii. in Luc. S. Greg. Nyss. de Vita Mosis, p. 194. Petavius, Theol. Dog. de Ang. l. ii. c. 8. cites S. Basil contr. Eunom. p. 79, and on Ps. xxxiii. p. 220. &c.

^w In Hom. xxxii. on S. Matt. he mentions a prayer for Peace. See also Const. Ap. l. viii. c. 37 fin.

^x S. Matt. x. 12, S. Luke x. 5; but neither accurately.

Now. 3. peace; and except the whole are at rest, and continue within their proper limits, all will be overturned. And, further, in our minds, except all our thoughts are at rest, peace will not exist. So great a good is peace, as that the makers and producers¹ of it are called the sons of God, with reason; because the Son of God for this cause came upon the earth, to set at peace the things in the earth, and those in the heavens. But if the peacemakers are the sons of God, the makers of disturbance² are the sons of the devil.

S. Matt.
v. 9, 45.
¹ δημιουργοι.

² νεωτεροποιολ.

What sayest thou? Dost thou excite contentions and fightings? And doth any ask who is so unhappy? Many there are who rejoice at evil, and who rend in pieces the Body of Christ, worse than did the soldiers who pierced It with the spear, or the Jews who struck It through with the nails. A less evil was that than this; those Members, so cut through, again united, but these when torn off, if they be not united here, will never be united, but remain without the Fulness. When thou art minded to war against thy brother, bethink thee that thou warrest against the members of Christ, and cease from thy madness. For what if he be an outcast³, or vile? what if he be open to contempt? So saith He, *it is not the will of My Father that one of these little ones should perish.* And again, *Their Angels do always behold the face of My Father which is in heaven.* God for his sake and thine became a servant, and was slain; and dost thou consider him to be nothing? Surely in this respect also thou fightest against God, in that thou deliverest a judgment⁴ contrary to His. When he that is over the Church cometh in, he straightway says, 'Peace unto all,' when he preacheth⁵, 'Peace unto all,' when he blesseth, 'Peace unto all,' when he biddeth to salute, 'Peace unto all,' when the Sacrifice is finished, 'Peace unto all.' And again, in the middle, *Grace to you and peace.* How then is it not monstrous, if, while hearing so many times that we are to have peace, we are in a state of feud with each other; and receiving peace, and giving it back, are at war with him⁶ that giveth it to us? Thou sayest, "And to thy spirit." And dost thou traduce him abroad? Woe is me! that the majestic usages⁷ of the Church are become forms of things merely, and not a truth. Woe is me! that

³ ἀπερριμμένος.
S. Matt.
xviii. 14.
ib. 10.

⁴ ψήφους.

⁵ δμιλῶ.

⁶ i. e. the Bishop.

⁷ τὰ σεμνὰ.

the watchwords of this army proceed no farther than to be only words. Whence also ye are ignorant wherefore is said, 'Peace unto all.' But hear what follows, what Christ saith; *And into whatsoever city or village ye shall enter . . . when ye come into an house, salute it; and if the house be worthy, let your peace come upon it, but if it be not worthy, let your peace return unto you.* We are ignorant because we look upon this merely as a figure of words, and assent not to them in our minds. For do I give the Peace? Nay but Christ, Who deigneth to speak by us. Even if at all other times we are void of grace, yet are we not now, for your sakes. For if the Grace of God wrought in an ass and a diviner, for the sake of an economy, and the advantage of the Israelites, it is quite clear that It will not refuse to operate even in us, but for your sakes will endure even this.

Let none say then that I am mean, and low, and worthy of no consideration, and in such a frame of mind attend to me. For such I am; but God's way always is, to be present even with such for the sake of the many. And, that ye may know this, with Cain He vouchsafed to talk for Abel's sake, with the devil for Job's, with Pharaoh for Joseph's, with Nebuchadnezzar for Daniel's, with Belshazzar, for the same. And Magi moreover obtained a revelation; and Caiaphas prophesied, though a slayer of Christ, and an unworthy man, because of the worthiness of the priesthood. And it is said to have been for this reason that Aaron was not smitten with leprosy. For why, tell me, when both had spoken against Moses did she alone suffer the punishment? Marvel not: for if in worldly dignities, even though ten thousand charges be laid against a man, yet is he not brought to trial before he has laid down his office, in order that it also may not be dishonoured along with him; much more in the case of the spiritual office, be he whosoever he may, the Grace of God works in him, for otherwise every thing would be lost: but when he hath laid it down, either after he is departed or even here, then indeed, then he will suffer a sorer punishment.

† This implies that he was Bishop, and consequently that these Homilies were delivered at Constantinople.

Col. i. 20.

S. Matt. x. 11, 13.

Numb. xxii.

Gen. iv.

Job i.

Gen. xli.

Dan. ii. 4.

Ib. v.

S. Mat. ii.

S. John xi. 49.

† Miriam, Num. xli.

Hom. 3. Do not, I pray you, think that these things are spoken from us; it is the Grace of God which worketh in the unworthy, not for our sakes, but for yours. Hear ye then what

S. Mat. x. 13—15. Christ saith. *If the house be worthy, let your peace come upon it.* And how becometh it worthy? If they receive

S. Luke x. 8. you, He saith. *But if they receive you not, nor hear your words, . . . verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.* What boots it then, that ye receive us, and hear not the things we say? What gain is it that ye wait upon¹ us, and give no heed to the things which are spoken to you? This is true honour to us, this an admirable service, profitable both to you and to us, if ye hear us.

Acts xxiii. 5. Hear also Paul saying, *I wist not, brethren, that he was the High Priest.* Hear also Christ saying, *All whatsoever they bid you observe, that observe and do.* Thou despisest not me, but the Priesthood; when thou seest me stripped of this, then despise me; then no more will I endure to impose commands. But so long as we sit upon this throne, so long as we have the first place, we have both the dignity and the power, even though we are unworthy. If the throne of Moses was of such reverence², that for its sake they were to be heard, much more the throne of Christ. It, we have received by succession³; from it we speak; since the time that Christ hath vested⁴ in us the ministry of reconciliation.

Ambassadors, whatever be their sort, because of the dignity of an embassy, enjoy much honour. For observe; they go into the heart of the land of barbarians alone, through the midst of so many enemies; and because the law of embassy is of mighty power, all honour them; all look towards them with respect, all send them forth with safety. And we now have received a word of embassy, and we are come from God, for this is the dignity of the Episcopate.

ἁγίων-τες. We are come to you on an embassy, requesting⁵ you to put an end to the war, and we say on what terms; not promising to give cities, nor so and so many measures of corn, nor slaves, nor gold; but the kingdom of heaven, eternal life, society⁶ with Christ, the other good things, which neither we are able to tell to you, nor you to hear, so long as we are in this flesh, and the present life. Ambassadors then

¹ ἑρπυέμετε.

² αἰδέσιμος.

³ διεδεδόμεθα.

⁴ ἔθετο.

⁵ αἰτέω.

⁶ συνουσίαν.

we are, and we wish to enjoy honour, not for our own sakes, Col. i. 20. God forbid, (for we know its worthlessness,) but for yours; that ye may hear with earnestness the things we say; that ye may be profited, that not with listlessness or indifference ye may attend to what is spoken. See ye not how all pay court to ¹ ambassadors? We are God's ambassadors to ¹ *πρὸς πάντας τοὺς ἄνθρωπους* men; but, if this offend you², not we, but the Episcopate itself, not this man or that, but the Bishop. Let no one hear me, but the dignity. Let us then do every thing according to the will of God, that we may live to the glory of God, and be counted worthy of the good things promised to those that love Him, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory now and for ever and ever. Amen.

² *ὑπὲρ ὄρους*. 'Up hill,' 'against the grain.'

HOMILY IV.

COL. i. 21, 22.

And you, that were sometimes enemies and alienated^a in your mind by wicked works, yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblameable, and unreprouable in His sight.

v. 13.

HERE he goes on to shew that He reconciled them even when they were unworthy of reconciliation. For the saying that they were under the power of darkness, shews the calamity in which they were. But lest on hearing of *the power of darkness*, thou shouldest consider it Necessity, he adds, *And you that were alienated*, so that though it appear to be the same thing that he says, yet it is not the same; for it is not the same thing to deliver out of the evil him that through necessity came to suffer, and him that of his own will endures. For the former indeed is worthy of pity, but the latter of hatred. But nevertheless, he saith, you that not against your wills, nor from compulsion, but with your wills and wishes, sprang away from Him, and so are unworthy of it, He hath reconciled^b. And seeing he had made mention of the *things in heaven*, he shews that all the enmity had its origin from our part, not from theirs. For they indeed were long ago desirous, and God also, but ye were not willing.

^a The order of the words, 'enemies' and 'alienated,' is here inverted as compared with the Rec. text, but the Commentary that follows here re-

quires the common order.

^b Edd. have ἀπῆλλαξε, but the Translator conjectures ἀποκατήλλαξε, which is confirmed by a Ms. in Brit. M.

And throughout he is shewing that the Angels had no ^{Col. i. 22.} power in the successive times^c, forasmuch as men continued enemies; they could neither persuade them, nor, if persuaded, could they deliver them from the devil. For neither would persuading them be any gain, except he that held them were bound; nor would binding him have been of any service, except they whom he detained were willing to return. But both of these were needed, and they could do neither of them, but Christ did both. So that even more marvellous than loosing death, is the persuading them. For the former was wholly of Himself, and the power lay wholly in Himself, but in the latter not of Himself alone, but in us also; but we accomplish those things more easily of which the power lies in ourselves. Therefore as being the greater, he puts it last. And he said not simply, *were at enmity*^d, but *were alienated*, which denotes great enmity, nor yet 'alienated' [only], but without any expectation even of returning. *And enemies in your mind*¹, he says. So then <sup>τῇ δια-
νοίᾳ.</sup> their alienation had not proceeded so far as purpose only—but what? *by wicked works* also. Ye were both enemies, he saith, and ye did the works of enemies.

Yet now hath He reconciled in the body of His flesh through death, to present you holy, and unblameable, and unproveable in His sight. Here he lays down also the manner of the reconciliation, that it was in the *Body*, and not by being merely beaten, nor scourged nor sold, but even by dying a death the most shameful. Again he makes mention of the Cross, and again lays down another benefit. For He did not only *deliver*, but, as he says above, *Who hath made us meet*, to the same he alludes here also. v. 12. *Through His death*, he says, *to present you holy, and unblameable, and unproveable in His sight.* For truly He hath not only delivered from sins, but hath also placed amongst the approved. For not that He might deliver us from evils only, did He suffer so great things, but that also we might obtain the first place; as if one should not only free a condemned criminal from his punishment, but also

^c τοῖς κάτω χρόνοις, usually 'latter times'; here it seems to be 'down the stream of time.' One suspects ἄνω, but it may be reckoned from the Fall.

^d ἐχθραίνοντας, which is less than ἐχθρούς.

^e Here ἡλλοτριωμένους, not ἀπηλλοτριωμένους, as above.

Hom. 4. advance him to honour. And He hath ranked you with those who have not sinned, yea rather not with those who have done no sin only, but even with those who have wrought the greatest righteousness; and, what truly is greater, hath given the holiness which is in His sight. Un-

¹ἀνεγκλήτους, unchargeable.
²ἐπίτασις. proveable¹ now is an advance² upon unblameable, when we have done nothing either to be condemned for, or charged with. But, since he ascribed the whole to Him, that by His death He achieved these things; a man may say, what then is it to us? do we need nothing? therefore he added,

Ver. 23. *If at least ye continue in the faith grounded and settled, and not moved away from the hope of the Gospel.*

Here he strikes a blow at their listlessness. And he said not simply *continue*, for it is possible to continue wavering, and vacillating; it is possible to stand, turning this way and that, and to continue so. *If at least ye continue*, he saith, *grounded and settled, and not moved away*. Wonderful! What a forcible metaphor³ he uses; he says not only not tossed to and fro, but even moved. And observe, he lays down so far nothing burdensome⁴, nor toilsome, but faith and hope; that is, if ye continue believing, that the hope of the things to come is true. For in this case indeed it is possible; but, as regards virtuous living, it is not possible to avoid being shaken about, though it be but a little; so he is not burdensome⁴.

From the hope, he saith, *of the Gospel, which ye have heard, which was preached among every⁵ creature under heaven*. But what is the hope of the Gospel, except Christ? For He Himself is our peace, and He it is that hath wrought all these things: so that he who ascribes them to others is *moved away*: for he has lost all, unless he believe in Christ. *Which ye have heard*, he saith. Again he brings themselves as witnesses, then the whole world. He saith not, 'which is being preached,' but hath already been believed and preached. As he did also at the outset⁵, being desirous by the witness of the many to establish these also. *Whereof I Paul am made a minister*. This also contributes to make

¹ Sav. mar. 'For it is possible to be shaken away from virtue by little and little, but there one cannot suffer this, so is he not over-burdensome in

his injunction.'

[⁵ S. Chrys. here omits τῶν, which is rejected in the critical edd. though contained in the rec. text.]

it credible; *I*, saith he, *Paul a minister*. For great was COL. I. 24. his authority, as being now every where celebrated, and the teacher of the world.

Ver. 24. *I now rejoice in my sufferings for you, and fill up that which is behind of the sufferings of Christ in my flesh for His Body's sake, which is the Church.*

And what is the connexion of this? It seems indeed not (2) to be connected, but it is even closely so. And *minister*, he says, that is, bringing in nothing from myself, but announcing what is from another. And I so believe, that I suffer even for His sake, and not suffer only, but even rejoice in suffering, looking stedfastly unto the hope which is to come, and I suffer not for myself, but for you. *And fill up*, he saith, *that which is behind in the sufferings of Christ in my flesh*. It seems indeed to be a great thing he has said; but it is not of arrogancy, God forbid, but even of much tender love¹ towards Christ; for he will not have the sufferings to be his own, but His, through desire of conciliating² these persons to Him. And what things I suffer, I suffer, he saith, on His account: not to me, therefore, express your gratitude, but to Him, for it is He Himself who suffers these things. Just as if one, when sent to a person, should make request to another, saying, I beseech thee, go for me to this person, then the other should say, 'it is on his account I am doing it.' So that He is not ashamed to call these sufferings also His own³. For He did not only die⁴ as Acts ix. 5. for us, but even after His death He is ready to be afflicted for our sakes. He is eagerly and vehemently set upon shewing that He is even now exposed to peril in His own Body for the Church's sake, and he aims at this point, namely, ye are not brought unto God by us, but by Him, even though we do these things, for we have not undertaken a work of our own, but His. And it is the same as if there were a band⁴ which had its allotted leader to protect it⁵, ⁴τῶν. ⁵ὑπερασ- and it should take its place in battle, and then when he was ⁶πύλοντα. gone, his lieutenant should succeed to his wounds until the battle were brought to a close.

Next, that for His sake also he doeth these things, hearken: *For His Body's sake*, he saith, meaning either: "I pleasure⁶ not you, but Christ: for what things He ⁶χαρίζομαι.

HOM. 4. should have suffered, I suffer instead of Him." See how many things he establishes. Great, he shews, is the claim upon their love. As in his second Epistle to the Corinthians, **2 Cor. v. 18.** he wrote, saying, *has vested in us the ministry of reconciliation*; and again, *We are ambassadors for Christ; as though God did beseech you by us*, so also here he saith, **1b. 20.** 'For His sake I suffer,' that he may the more attract them. That is, though He who was your debtor is gone away, yet I repay. For on this account he also said; *that which is behind*, to shew that not even yet does he consider Him to have suffered all. For your sakes, he saith, even after His death He suffers; seeing that still there remains a deficiency. The same thing he doeth in another way in the **Rom. viii. 34.** Epistle to the Romans, saying, *Who also maketh intercession for us*, shewing that He was not satisfied with His death alone, but even after that doeth countless things.

He does not say this to exalt himself, but through a desire to shew that Christ is even yet caring for them. And he shews what he says to be credible, by adding, *For His Body's sake*. For that so it is, and that there is no unlikelihood in it, is plain from these things being done for His Body's sake. Look now how He hath knitted us unto Himself. Why then introduce the Angels between? *Whereof I am made*, he saith, *a minister*. Why introduce Angels besides¹? *I am a minister*. Then he shews that he had himself done nothing, albeit he is a minister. *Of which I am made*, saith he, *a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God. The dispensation*². Either he means, 'He so willed that after His own departure we should succeed to the dispensation, in order that ye might not feel deserted,' (for it is Himself that suffers, Himself that is ambassador;) or he means this, 'Me who was more than all a persecutor, for this end He permitted to persecute, that in my preaching I might gain belief;' or by *dispensation*³ he means, that He required not deeds, nor actions, nor good works, but Faith and Baptism. For ye would not otherwise have received the word. *For you*, he saith, *to fulfil the word of God*. He is speaking of the Gentiles, shewing that they were yet wavering, by the expression, *fulfil*. For that the

¹ ἐτέροισ.

² οἰκονομίαν.

³ Taking it in the sense of 'condescension.'

cast-away Gentiles should have been able to receive such COL. i. 24. lofty doctrines was not of Paul, but of the dispensation of God, 'for I never could have had the power,' he saith. Having shewn then that which is greater, that his sufferings are Christ's, he next subjoins what is more evident, that this also is of God, *to fulfil His word in you.* And he shews here covertly ¹, that this too is of dispensation, that it is spoken to you now, when ye are able to hear it, and cometh not of neglect, but to the end ye may receive it. For God doeth not all things on a sudden ², but useth condescension because of His plenteous love toward man. And this is the reason why Christ came at this time, and not long ago. And He shews in the Gospel, that for this reason He sent the servants first, that they might not proceed to kill the Son. For if they did not reverence the Son, even when He came after the servants, much less would they had He come sooner; if they gave no heed to the lesser commandments, how would they to the greater? What then? a man may say, Are there not Jews even now, and Greeks who are in a very imperfect condition ³? This, however, is an excess of listlessness. For after so long a time, after such great instructions still to continue imperfect, is a proof of great stupidity.

¹ οὐ φανε-
ρῶς some
Mss.
others
omit the
nega-
tive.
² at once,
ἀθρόως.

³ ἀτελής-
τερον δια-
κείμενοι.

When then the Greeks say, why did Christ come at this time? let us not allow them so to speak, but let us ask them, whether He did not succeed? For as, if He had come at the very first, and had not succeeded, the time would not have been a sufficient excusation, so, seeing He hath succeeded, we cannot with justice be brought to account on the score of 'the time.' For neither does any one demand of a physician, who has removed the disease, and restored one to health, to give an account of his treatment, nor yet does any examine closely a general who has gained a victory, why at this time, and why in this place. For these things it were in place to ask, had he not been successful; but when he has been successful, they must even be taken for granted. For, tell me, whether is more worthy of credit, thy reasoning and calumny, or the accomplishment of the thing? Conquered He, or conquered He not? shew this. Prevailed He, or prevailed He not? Accomplished He what He said, or no? These are the articles of enquiry ⁴. Tell me then this. ⁴ εὐθύναι.

MORAL.
(3)

Hom. 4. Thou fully grantest that God is, even though not Christ. I ask thee then; Is God without beginning? Thou wilt say, Certainly. Tell me then, why made He not men myriads of years before? For they would have lived through a longer time. For if to be were well, much better were it to be for a longer time. As it is, they were losers¹ by that time during which they were not. Nay, they were not losers; but how, He who made them alone knows. Again, I ask thee, why did He not make all men at once? Why hath the soul of him that was first made so many years of existence, of which that one is deprived which is not yet created? Wherefore made He the one to be brought first into this world, and the other afterwards?

¹ ἄζημιώ-
θησαν.

² πολυ-
πραγμο-
σύνης.

³ ἡλικίας.

Plat.
Rep. vii.

⁴ γραμ-
ματιστήν.

⁵ σκια-
γραφῶν,
drawing
rough
sketches.
Heb. x.

1.

⁶ ἀργυρία.

⁷ or obey.

These things however are really fit subjects for inquiry: yet not for a meddling curiosity²: for this belongs not to inquiry. For I will tell you the reason I spoke of. For suppose (I beg you) human nature as being some one continued life³, and that in the first times our race was in the position of boyhood; in those that succeeded, of manhood; and in these that are near extreme age, of an old man. Now when the soul is at its perfection, when the limbs of the body are unstrung, our war is over, we are then brought to philosophy. On the contrary, one may say, we teach boys whilst young. Yes, but not the great doctrines, but rhetoric, and expertness with language; and the other when they are come to ripeness of age. See God also doing the same with the Jews. For just as though the Jews had been little children, He placed Moses over them as a schoolmaster⁴, and he did these things for them, as one would do for little children, drawing outlines⁵ for them, just as we teach letters. For the law, he saith, *had a shadow of the good things to come, and not the very image of the things*. As we buy cakes for children and give them money⁶, requiring of them one thing only, that for the present they would go to school; so also God at that time gave them both wealth and luxury, purchasing from them by this His great indulgence one only thing, that they would listen to⁷ Moses. He delivered them over to a school-master, that they might not despise Himself, as a tender loving Father. See then that they feared him (Moses) only; for they said not,

Where is God? but, Where is Moses? and his very presence¹ was fearful. When however they did amiss, observe how he punished them. For God indeed was desirous of casting them off²; but he would not permit Him. Or rather the whole was of God; He being as it were a Father threatening, whilst their schoolmaster was entreating Him, and saying, 'Forgive them, I pray, on my account, and henceforward I undertake for them.' In this way was the wilderness a school. And as children who have been a long while at school are desirous of quitting it, so also were they at that time continually desiring Egypt, and weeping, saying, 'We are lost, we are wholly consumed, we are utterly undone.' And Moses broke their tablet, upon which he had written for them, as it were, certain words; doing just as a schoolmaster would do; who having taken up the writing tablet, and found it badly written, throws away the tablet itself, desiring to shew the greatness of his anger; and if he have broken it, the father is not angry. For he indeed was busy writing, but they not attending to him, but turning themselves other ways, were committing disorder. And as in school, the boys strike³ each other, so also on that occasion he bade them strike and slay each other. And again, giving them as it were lessons to learn, then asking for them, and finding they had not learnt them, he would punish them. For instance, what were the letters that denoted the power of God? The things which happened in Egypt? Yes, saith one, but these letters represented the plagues, that He punishes His enemies, and so it was a school to them. For what else was the punishment of your enemies but your benefit? And in other respects too, He benefited you: and it was the same as if one should say he knew his letters, but when asked up and down⁴, should be at fault, and be beaten. So they also said that they knew the power of God, but when asked their knowledge up and down, they could not give it, and therefore were beaten. Hast thou seen water⁵? Thou oughtest to be reminded of the water in Egypt. For He that of water made blood, will be also of power to do this⁶. As we also say often to the children, 'when in a book thou seest the letter A, re-

COL. 1. 24.

1 παρὸν

μόνον.

2 ἀποκη-

ρῶσαι.

Exod.

xvi. 3.

Ib. xxxii.

19.

παραίτα.

3 τῶν

τουσιν,

here

'flog.'

4 σπορά-

δην.

5 i. e. of

the Red

Sea.

¹ Or, 'to produce this,' if he refers to the want of water.

Hom. 4. member that thou hadst it in thy tablet.' Hast thou seen famine? Remember that it was He that destroyed the crops¹! Hast thou seen wars? Remember the drowning! Hast thou seen that they are mighty who inhabit the land? But not mightier than the Egyptians. He who took thee out of the midst of them, will He not much more save thee when out? But they knew not how to answer their letters out of order², and therefore they were beaten. *They ate, and drank, and kicked.* When fed with the manna they ought not to have asked for luxury, seeing they had known the evils which proceed from it. And they acted precisely as if a child of honourable condition, when sent to school, should ask to rank with the servants, and to wait on them, and when receiving all needful sustenance, and such as becomes a free person, and sitting at his father's table, should have a longing for the ill-savoured and noisy one of the servants. And they said to Moses, *Yea, Lord, all that thou hast said will we do, and be obedient*³. And as it happens in the case of very incorrigible children, that when the father would be rid of them^b, the master perseveringly entreats for them, the same was the case at that time also.

(4) Why have we said these things? Because we differ in nothing from children. Wilt thou hear their doctrines also, how they are those of children? *Eye for eye, it is said, and tooth for tooth.* For nothing is so eager to revenge as a childish mind. For seeing it is a passion of irrationality, and there is such irrationality and great lack of consideration in that age, no wonder the child is tyrannized over by anger; and so great is the tyranny of anger, that oft-times after tumbling low and getting up again, he will smite his knee for passion, or overturn the footstool, and so will allay his pain, and quench his rage. In some such way as this did God also deal with them, when He allowed them to strike out *Eye for eye, and tooth for tooth*, and destroyed the Egyptians and the Amalekites that grieved them. And He promises such things; as if to one who said, 'Father, such and such an one has beaten me,' the father should reply,

^b ἀνελείν. The word would most literally mean 'put them to death' but perhaps he means no more than to renounce or disinherit, as he said above. See p. 231.

‘Such and such an one is a bad man, and let us hate him.’ Col. i. 24.
 So also doth God say, *I will be their enemy that are thine* Exod. xxiii. 32.
enemies, and I will hate them that hate thee. And again, when Balaam cursed them, the condescension which was used towards them was suited to children. For as children, when they see any thing not fearful, such as either a lock of wool, or any other thing of like sort, are presently afraid; but that their fear continue not in them, we bring the thing up to their hands, and make their nurses shew it them; so also did God; for seeing that the Prophet was a terror to them, he turned their fear of him into confidence. And as children who are under weaning have all manner of things in little baskets, so also did He give them every thing, and supply them with many dainties. Still the child longs for the breast, so did these also for Egypt and the flesh that was there.

So that one would not be wrong in calling Moses both a teacher¹, and a nursing father² and a conductor³, and saying, that his wisdom was great. For it is not the same thing to guide men who are come now to be able to philosophize, and to rule unreasoning children. And if you are inclined to hear yet another particular, as the nurse says to the child, When thou eatest thyself, take up thy garments, and for as long as thou sittest, so also did Moses. For all the passions are tyrannous in children, (for as yet they have not that which is to bridle them,) vainglory, desire, irrationality, anger, envy; these prevailed [in the Jews] just as they do in children: they spat upon, they beat, Moses. And as a child takes up a stone, and we all exclaim, O do not throw it; so did they also take up stones against their father; and he fled from them. And as, if a father have any ornament, the child, being fond of ornament, asks him for it, in like manner, truly, did the party of Dathan and Abiram act, when they rebelled for the priesthood. And besides, they were of all people the most envious, and little-minded, and in all respects imperfect.

Ought then Christ, tell me, to have appeared at that time, at that time to have given them these precepts of true wisdom, when they were raging with lust, when they were as horses mad for the mare, when they were the slaves of

Ib. xvi. 3.

Numb. xi. 4, 5.

¹ διδασκαλος.

² τροφεύς.

³ παιδαγωγός.

Deut.

xxiii. 13.

Numb. xvi.

Hom. 4. money, of the belly? Nay He would but have wasted¹ His lessons of wisdom in discoursing with them when devoid of understanding; and they would neither have learnt one thing nor the other. And as he who teaches to read before he has taught the alphabet, will never teach even so much as the alphabet; so indeed would it then have been also. But not so now, for by the grace of God much moderation², much virtue, hath been planted every where. Let us give thanks then for all things, and not be over curious. For it is not we that know the due time, but He The Maker of the time, and The Creator³ of the ages.

¹ ἐξέχευ,
spilled.
comp.
8. Mark
ii. 22.

² ἐνσω-
κεία.

³ δημιουργ-
γός.

Rom. iv.
21.

In every thing then yield we to Him: for this is glorifying God, not to demand of Him an account of what He doeth. In this way too did Abraham give glory to God, *being fully persuaded that what He had promised, He is able to perform.* He did not ask about the future even; but we scrutinize the account even of the past. See how great folly, how great ingratitude, is here. But let us for the future have done, for no gain comes of it, but much harm even; and let our minds be gratefully disposed towards our Master, and let us send up glory to God, that making for all things an offering of thanksgiving, we may be counted worthy of His lovingkindness, through the grace and love toward man of His only begotten Son, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and for ever and ever. Amen.

HOMILY V.

COL. i. 26—28.

Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus.

HAVING said what we have come to¹, and shewed the lovingkindness of God and the honour we have received, by the greatness of the things given, he introduces yet another consideration that heightens them, namely, that neither before us did any one know it: as he doth in the Epistle to the Ephesians, saying^a, neither Angels, nor principalities, nor any other created power, but only the Son of God knew. Wherefore also he said, not simply hid, but ‘quite hid²,’ and that even if it hath but now come to pass, yet it is of old, and from the beginning God willed these things, and they were so planned out, but why, he saith not yet. *From ages*, he means from the beginning. And with reason he calleth that a mystery, which none knew save God. And where hid? In Christ; as he saith in the Epistle to the Ephesians^b, or as when the Prophet saith, *From everlasting even to everlasting Thou art*. But now is made manifest, he saith, *to His saints*. So that it is altogether of the dispensation of God. *But now is made manifest*, he saith.

^a One Ms. has Eph. iii. 10. *To the and powers might be known by the intent that now unto the principalities Church the manifold wisdom of God.*

^b The same Ms. here inserts ver. 9.

ROM. 5. He saith not, 'is come to pass,' but, *is made manifest to His saints*. So that it is even now still hid since it is made manifest to His saints alone.

Let them not therefore deceive you, for they know not. Why is it so to them alone? *To whom He willed*, he saith. See how every where he stops the mouth of their questions. *To whom God willed to make known*, he saith. Yet His will is not without reason¹. But it was to make them accountable for grace, rather than as allowing them to be proud of their attainment that he said, *To whom He willed to make known*. *What is the riches of the glory of this mystery among the Gentiles*. He hath spoken loftily; and accumulated emphasis, seeking out of his great earnestness², for amplification upon amplification. For this also is an amplification, the saying indefinitely, *The riches of the glory of this mystery among the Gentiles*. For it is most of all apparent among the Gentiles, as he also says elsewhere, **ROM. xv.** *And that the Gentiles might glorify God for His mercy*.
 9. The great glory of this mystery is apparent among others also, but much more among those. For, on a sudden, to have brought men more senseless than stones to the dignity of Angels, simply through bare words, and faith alone without any laboriousness³, is indeed glory and riches of mystery: just as if one were to take a dog, quite consumed with hunger and the mange, foul, and loathsome to see, and not so much as able to move, but lying cast out, and make him all at once into a man, and to display him upon the royal throne. They were wont to worship stones and the earth; but they learned that themselves are better both than the heaven and the sun, and the whole universe serveth them; they were captives and prisoners of the devil: on a sudden they are placed above his head, and lay commands on him and scourge him: from being servants and slaves to demons, they are become the body of The Master of the Angels and the Archangels; from not knowing even what God is, they are become all at once sharers even in God's throne. Wouldst thou see the countless steps they overleaped? First, they had to learn that stones are not gods; secondly, that they not only are not gods, but inferior even to men; thirdly, to brutes even; fourthly, to plants even; fifthly,

¹ λόγον.

² ἐκ πολλῆς διαθέσεως.

³ ἐργασίας.

they brought together the extremes^c: that not only stones Col. i. 27. but not earth even, nor animals, nor plants, nor man, nor heaven; or, to begin again, that not stones, not animals, not plants, not elements, not things above, not things below, not man, not demons, not Angels, not Archangels, not any other of those Powers above, ought to be worshipped¹ <sup>θεραπεύ-
εσθαι.</sup> by the nature of man. Being drawn up^d, as it were, from some deep, they had to learn that the Lord of all, He is God, that Him alone is it right to worship; that the virtuous life^e is a good thing; that this present death is not death, nor this life, life; that the body is raised, that it becomes incorruptible, that it will ascend into heaven, that it obtains even immortality, that it standeth with Angels, that it is removed³ thither. But him who was there below² <sup>μεθίστα-
ται.</sup> He made to clear at a bound all these steps, and set him on high upon the throne, having made him that was lower than the stones higher in dominion than the Angels, and the Archangels, and the thrones, and the dominions. Truly he well said, *What is the riches of the glory of this mystery!* Just as if one should shew a fool to be all at once made a philosopher; yea rather, whatsoever one should say, it would be as nothing: for even the words of Paul are unlimited. *What is the riches*, he saith, *of the glory of this mystery among the Gentiles, which is Christ in you.* Again, they had to learn that He Who is above all, and Who is Lord of Angels, and Dominions, and all the other Powers, came down below, and was made Man, and suffered countless things, and rose again, and was received up.

All these things were of the mystery. And he states (2) them combined with praise³, saying, *Which is Christ in you.* But if He be in you, why seek ye Angels? *Of this mystery.* For there are other mysteries besides. But this <sup>ἰ. e. that
conveyed
in the
words in
you.</sup> is really a mystery, which no one knew, which is marvellous, which is beside the common expectation, which was hid. *Which is Christ in you*, he saith, *the hope of glory*,

^c ὅτι τὰ ἅκρα συνήγαγον εἰς ταῦτόν. There is no authority for thus omitting ὅτι. It may mean, 'That I (i. e. God) have brought together the extremes into one, and not &c.'

^d ἀνιωμένους. Compare Plato, Rep. lib. vii. init.

^e καλὸν ἢ θαυμαστὴ πολιτεία. lit. 'The admirable conversation.' He seems to mean a life of virginity, which he says is peculiar to the Gospel. lib. cont. Judæos, § 7. Ben. t. i. p. 568 a. and elsewhere as on Rom. viii. 7. Hom. xiii. Tr. p. 222.

Hom. 5. *Whom we preach*, bringing Him from above. *Whom we*, not Angels: *teaching and warning*: not imperiously nor using constraint, for this too is of God's lovingkindness to men, not to bring them to Himself after the manner of a tyrant. Seeing it was a great thing he had said, *teaching*, he added, *warning*, which is rather like a father than an instructor. *Whom*, saith he, *we preach, warning every man, and teaching every man in all wisdom*; so that there is need of *all wisdom*. That is, saying all things in wisdom. For the ability to learn such things exists not in every one. *That we may present every man perfect in Christ Jesus*. What sayest thou, *every man*? Yea; this is what we are earnestly desirous of doing, he saith. For what, even if this do not come to pass? the blessed Paul strove to effect it. *Perfect*. This then is perfection, the other is imperfect: *Perfect in Christ Jesus*, not in the Law, nor in Angels, for that is not perfection. *In Christ*, that is, in the knowledge of Christ. For he that knows what Christ has done, will have higher thoughts than to be satisfied with Angels¹.

¹ μείζον
προσῆσαι
τῶν
ἀγγέλων.

In Christ Jesus; Ver. 29. *Whereunto I also labour, striving*. He said not 'I am desirous' merely, nor in any indifferent way, but, *I labour, striving*, with great earnestness, that is, with much watching. If I, for your good, thus watch, much more ought ye. Then again, shewing that it is of God, he saith, *according to His working which worketh in me mightily*. He shews that it is the work of God. He, now, that makes me strong for this, evidently wills it. Wherefore also at the beginning he saith, *By the will of God*. So that it is not only out of modesty he so expresses himself, but also to establish the truth of what he says, and *striving*. In saying this he shews that many are fighting against him.

v. 1.

Then he shews much tender affection. Chap. ii. ver. i. *For I would that ye knew what great conflict I have for you, and for them at Laodicea*.

Then lest this should seem owing to their peculiar weakness, he joined others also with them; and as yet condemned them not. But why? *And as many as have not seen my face in the flesh*, he says. He shews here after a

divine manner^f, that they saw him constantly in the Spirit. COL. II. 3.
And he bears witness to their great love.

Ver. 2, 3. *That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding to the acknowledgment of the mystery of God the Father^g, and of Christ: In Whom are hid all the treasures of wisdom and knowledge.*

Now henceforward he is hastening and in pangs to¹ enter¹ or perhaps 'to fall upon their d.'
upon the doctrine, neither accusing them, nor clearing them of accusation. *I have a conflict*, he saith. For what? That they² may be knit together. What he means is this; that they may stand firm in the faith. He doth not however so express himself; but extenuates the matter of accusation. That is, that they may be united by love, not by necessity nor by force. For, as I have said, he avoids offending, by always leaving it to themselves^h, and on this account having a conflict because he wishes it to be with love, and willingly. I do not wish them, he means, to be brought together merely with their lips, nor merely that the bringing together be accomplished, but *that their hearts might be comforted*.

Being knit together in love unto all riches of the full assurance of understanding. That is, that they may doubt about nothing, that they may be fully assured in all things. But I mean by full assurance that which is by faith, for there is a full assurance which cometh by arguments, but that is worthy of no consideration. I know, he saith, that ye believe, but I would have you fully assured: not *unto riches* only, but *unto all riches*; that your full assurance may be intense, as well as in all things. And observe the wisdom of this blessed one. He said not, 'Ye do ill that ye are not fully assured,' nor accused them; but, 'Ye know not how desirous I am that ye may be fully assured, and not merely so, but with understanding.' For seeing he spoke of faith, suppose not, he saith, that I meant barely and unprofitably, but with understanding and love. *To the acknowledgment of the*

^f *θεῶς*. Mr. Field suggests *θεῶν ὡς*, 'see how he shews.' The expression 'after a Divine manner' is certainly strong for the place.

^g Rec. *τ. καὶ Πατρὸς*, E. V. *of God, and of the Father*; but the sense in

either case is, of Him Who is God and Father [In all the critical editions the reading *τοῦ θεοῦ χριστοῦ* is adopted.]

^h *ἐκτιθέντων*, i.e. to draw such inferences as would be harsh if stated by himself.

Hom. 5. *mystery of God the Father and of Christ.* So that this is the mystery of God, the being brought unto Him by the Son. *And of Christ, in Whom are hid all the treasures of wisdom and knowledge.* But if they are in Him, then wisely also no doubt He came at this time. Wherefore then do some foolish persons object to Him? See how he discourseth with the simpler sort: *in Whom are all the treasures.* He alone¹ knows all things. *Hid.* For think not in truth that ye already have all; they are hidden even from Angels, not from you only; so that you ought to ask all things from Him. He alone² giveth wisdom and knowledge. Now by saying, *treasures*, he shews their largeness, by *All*, that He is ignorant of nothing, by *hid*, that He alone knoweth.

Ver. 4. *And this I say, lest any man should beguile you with enticing³ words.*

³ or persuasive.
(3)

Seest thou that he saith, I have said this in order that ye may not seek it from men? *Beguile you*, he saith, *with persuasive words.* For what if any doth speak persuasively?

Ver. 5. *For though I be absent in the flesh, yet am I with you in the spirit.*

⁴ τὸ ἀκόλουθον.

The direct⁴ thing to have said here was, 'even though I be absent in the flesh, yet, nevertheless, I know the deceivers;' but instead he has ended with praise, *Joying and beholding your order, and the stedfastness of your faith in Christ.* Your

⁵ στερεώμα, solidity.

order, he means, your good order. *And the stedfastness⁵ of your faith in Christ.* This is still more in the way of encomium.

⁶ στερεὸν solid.
⁷ διασκέυει.

And he said not 'faith,' but stedfastness, as to soldiers standing in good order and firmly. Now that which is stedfast⁶, neither deceit nor trial can shake asunder⁷. Not only, he saith, have ye not fallen, but no one hath so much as thrown you into disorder. He hath set himself over them, that they may fear him as though present; for thus is order preserved. From solidity follows compactedness, for you will then produce solidity, when having brought many things together, you shall cement them compactedly and inseparably; then a solidity is produced, as in the case of a wall. But this is the peculiar work of love; for those who were by themselves, when it hath closely cemented and knit them together, it renders solid. And faith, again, doeth the same thing; when it allows not reasonings to intrude themselves. For as

reasonings divide and shake loose, so faith causes solidity COL. II. 5. and fixedness.

For seeing God hath bestowed upon us benefits surpassing man's reasoning, suitably enough He hath brought in faith. For it is not possible for a man to be steadfast, who demands reasons. For behold all our lofty doctrines, how destitute they are of reasonings, and dependent upon faith alone. God is not any where, and is every where. What hath less reason in it than this? Each by itself is full of difficulty. For indeed He is not in place; nor is there any place in which He is. He was not made, He made not Himself, He never began to be. What reasoning will receive this, if there be not faith? Does it not seem to be utterly ridiculous, and more endless than a riddle?

Now that He hath no beginning, and is uncreate, and unincircumscribed, and infinite, is, as we have said, a manifest difficulty; but let us consider His Incorporeality, whether we can search out this by reasoning. God is incorporeal. What is incorporeal? A bare word, and no more, for the apprehension has received nothing, has impressed nothing upon itself; for if it does so impress, it comes to nature, and what constitutes body. So that the mouth speaks indeed, but the understanding knows not what it speaks, save one thing only, that He is not body, this is all it knows. And why do I speak of God? In the case of the soul, which is created, inclosed, circumscribed, what is incorporeality? say! shew! Thou canst not. Is it air? But air is body, even though it be not compact, and it is plain from many proofs, that it is a yielding body. Fire is body, whilst the energy of the soul is bodiless. Wherefore? Because it penetrateth everywhere. But if it is not¹ body, then that which is incorporeal exists in place, therefore it is also circumscribed; and that which is circumscribed has figure; and figures are linear, and lines belong to bodies. Again, that which is without figure, what conception¹ does it admit? It has no figure, no form, no outline. Seest thou how the understanding becomes dizzy?

Again, That Nature is not susceptible of evil. But He is

¹ Savile conjectures that 'not' should be inserted, and the sense seems absolutely to require it.

ROM. 5. also good of His own will¹; it is therefore susceptible. But
¹ *ἐκείν.* one may not so say, God forbid! Again, was He brought into being, willing it, or not willing it? But neither may one say this. Again, circumscribes He the world, or no? For if He circumscribes it not, He is Himself circumscribed,
² *ἄπειρος.* but if He circumscribes it, He is infinite² in His nature. Again circumscribes He Himself? But if He circumscribes Himself, then He is not without beginning to Himself, but to us; therefore He is not in His nature without beginning. Every where one must grant contradictories.

Seest thou how great the darkness is; and how every where there is need of faith. This it is that is solid. But, if you will, let us come to things which are less than these. That Substance hath an operation. And what in His case is operation? Is it a certain motion? Then He is not im-
³ *ἄρρη-
τος.* mutable³: for that which is moved is not immutable: for, from being motionless it becomes in motion. But nevertheless He is in motion, and never stands still. But what kind of motion, tell me; for amongst us there are seven kinds; down, up, in, out, right, left, circular, or, if not this, increase, decrease, generation, destruction, alteration. But His motion is none of these. Is it then such as the mind is moved with? No, nor this either. God forbid! for in many ways the mind is absurdly moved. Is to will to ope-
¹ **TIM. II.** rate or no? If to will is to operate, and He wills all men
^{4.} to be good, and to be saved, how comes it not to pass? But to will is one thing, to operate another. To will then is not sufficient for operation. How then saith the Scrip-
^{Ps. cxv.} ture, *He hath done whatsoever He willed?* And again, the
^{3.} leper saith unto Christ, *If Thou wilt, Thou canst make me*
^{8. Matt.} *clean.* For if this accompanies the will, what is to be said?
^{viii. 2.} Will ye that I mention yet another thing? How were the things that are made out of things that are not? How will they be resolved into nothing? What is above the heaven? And again, what above that? and what above that? and beyond that, what? and so on to infinity. What is below the earth? Sea, and beyond this, what? and beyond that again, what? What to the right, and to the left? is there not the same difficulty?

(4) But these indeed are things unseen. Will ye that I lead

the discourse to those which are seen; those which have Col. II. 5. already happened? Tell me, how did the beast contain Jonah in its belly, without his perishing? Is it not void of reason, and its motions without control? How spared it the righteous man? How was it that the heat did not suffocate him? How was it that it putrefied him not? For if to be in the deep only, is past contriving, to be both in the creature's bowels, and in that heat, is very far more unaccountable. If the air which we breathe comes from thence^k, how did the respiration suffice for two animals? And how did it also vomit him forth unharmed? And how too did he speak? And how too was he self-possessed, and prayed? Are not these things incredible? If we test them by reasonings, they are incredible, if by faith, they are exceeding credible.

Shall I say something more than this? The wheat in the earth's bosom decays, and rises again. Behold marvels, opposite to and defeating one another; marvellous is the rising again. Where are they that talk these follies, and disbelieve the Resurrection and say, How shall this bone be cemented to that? and introduce such like silly tales. Tell me, how did Elias ascend in a chariot of fire? Fire is wont to burn, not to carry aloft. How lives he so long a time? in what place is he? Why was this done? Whither was Enoch translated? Lives he on like food with us? and what is it hinders him from being here? Nay, but does he not eat? And wherefore was he translated? Behold how God schooleth us by little and little. He translated Enoch; no very great thing that. This instructed us for the taking up of Elias. He shut in Noe into the ark; nor Gen. vii. 16. is this either any very great thing. This instructed us for the shutting up of the prophet within the whale. Thus even the things of old stood in need of forerunners and types. For as in a ladder the first step sends on to the second, and from the first it is not possible to step to the fourth, and this sends on to that, that that may be the way to the next, nor is it possible to get to the second before the first; so also is it here.

And see how these were signs of signs; thou wilt discern

[^k i. e. from the upper region which he had left.]

Ном. 5. this in the ladder which Jacob saw. Above it is said, *the*
 Gen. Lord stood fast ¹, and underneath Angels were ascending and
 xxviii. descending. It was prophesied that the Father hath a Son ;
 13. it was necessary this should be believed. Whence wouldest
¹ ἐπιστή- thou that I shew thee the signs of this ? from above, down-
 ρικτο. ward, or from beneath, upward ? That He begetteth without
 passion ¹ ; for this reason did she that was barren first bear.
 Let us rather go higher. It was necessary to be believed
 that He begat of Himself. What then ? The thing hap-
 pens, obscurely indeed, as in type and shadow, but stil lit
 doth happen, and as it goes on it becomes somehow clearer.
 A woman is formed out of man alone, and he remains whole
 and entire. Again, it was necessary there should be some
 sure sign of the Conception of a Virgin. So the barren
 beareth, not once only, but a second time and a third, and
 many times. Of His birth then of a Virgin, the barren is
 a type, and she sends the mind forward to faith. Again,
 this was a type of God being able to beget alone. For if
 man is the chief agent ^m, and birth takes place without him,
² τοῦ κυ- much rather is One begotten of the Chiefest Agent ³. There
 ριωτέρου. is still another generation, which is a type of the Truth. I
 mean, ours by the Spirit. Of this again the barren is a type,
 in that it is not of blood ; this itself, of the generation above.
 S. John 8. 13. The one shews that Christ is with impassibility, the other
 that He could be generated from God alone.

Christ is above ruling over all things : it was necessary
 this should be believed. The same takes place in the earth
 with respect to man : *let Us make man after Our image*
 Gen. i. *and likeness*, to the dominion over all the brutes. Thus
 26. He instructed us, not by words, but by actions. Para-
 dise shewed the separateness of his nature, and that man
 was the best thing of all. Christ was to rise again ; see
 now how many sure signs there were of this ; Enoch, Elias,
 Jonas, the fiery furnace, the Baptism that happened in
 Noah's day, the seeds, the plants, our own generation, that
 of all animals. For since on this every thing was at stake,
 it, more than any other, had abundance of types.

¹ ἀπαθώς, i.e. without being changed.

This refers to the Eternal Generation,
 as the sequel shews. Compare S.
 Athanasius against Arianism. Disc. 1.

c. 8. pp. 218 sqq. (O.T.)

^m κυριώτερον ἄνθρωπος. One would
 have expected ἀνὴρ, but ἄνθρωπος has
 just been opposed to γυνή.

That the Universe¹ is not without a Providence we may conjecture from things amongst ourselves, for nothing continues if not provided for; but even herds and all other things stand in need of governance. And that the Universe was not made by chance Hell is a proof, and so was the deluge in Noah's day, the fire², the overwhelming of the Egyptians in the sea, the things which happened in the wilderness.

COL. II. 5.
τὰ πάλαι
τα.

² i. e. of
Sodom.

It was necessary too that many things, yea countless, should prepare the way for Baptism; those, for instance, in the Old Testament, those in the Pool^a, the cleansing of him that was not sound in health, the deluge itself, and all things that happened in water, the baptism of John.

It was necessary to be believed that God giveth up His Son; a man did this by anticipation, Abraham the Patriarch. Types then of all these things, if we are so inclined, we shall find by searching in the Scriptures. But let us not be weary, but attune ourselves by these things. Let us hold the faith stedfastly, and shew forth strictness of life: that having in all things returned thanks to God, we may be counted worthy of the good things promised to them that love Him, through the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and for evermore. Amen.

^a Hales suggests that this may be the Laver in the Temple, but it is not called *κολυμβήθρα* in I. XX. The pool of Bethesda is meant, as is evident from the like mention of types increasing in

clearness on S. John v. 2. Hom. xxxvi. init. where this is classed with those of the Old Testament. The following instance refers to the cleansing in Lev. xv. 13.

HOMILY VI.

COL. ii. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk ye in Him : Rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

AGAIN he takes hold on them beforehand with their own testimony, saying, *As ye have therefore received.* We introduce no strange addition, saith he ; neither do ye. *Walk ye in Him*, for He is the Way that leadeth to the Father : not in the Angels ; this way leadeth not thither. *Rooted*, that is, fixed ; not one while going this way, another, that, but *rooted* : and that which is rooted, never can remove. Ob-

¹ *κυπλάς*. serve how appropriate¹ are the expressions he employs.

² *φειδωρον*. *And built up*, he saith, that is, in thought attaining² unto Him. *And stablished* in Him, that is holding Him, and built as on a foundation. He shews that they had fallen

³ *παρτερις*. down, for the word *being built*³ has this force. For the faith is in truth a building ; and needs both a strong foundation, and secure construction. For if any one build not upon a secure foundation it will be shaken, and even though he do, if it be not firm, it will not stand. *As ye have been taught.* Again the word *as*. *Abounding*, he saith, *therein with thanksgiving*, for this is the part of well-disposed persons : I do not mean simply to give thanks, but with great abundance, more than ye learned, if possible, with much emulation.

Ver. 8. *Beware lest any man spoil you.*

COL. II. 8.

Seest thou how he shews him to be a thief, and an alien, and one that enters in softly? For he has already represented him to be entering in. *Beware.* And he well said *spoil*. As one digging away a mound from underneath may give no perceptible sign, yet it gradually settles, so do ye beware; for this is his main point, not even to let himself be perceived, as if one were robbed daily, and were told, 'see that there is not some one.' And he shews the way; it is by this way, as if one should say through this out-house, through philosophy, he means. Then because the term 'philosophy' has an appearance of dignity, he added, *and vain deceit*. For there is also a good¹ deceit; such as¹ καλή. many have been deceived by, which one ought not even to call a deceit at all. Wherefore Jeremiah speaks; *O Lord, Thou hast deceived me, and I was deceived*; for such as this⁷. one ought not to call a deceit at all; for Jacob also deceived his father, but that was not a deceit, but an economy. *Through philosophy*, he saith, *and vain deceit, after the tradition of men, after the rudiments² of the world, and not² after Christ*. Now he sets about to reprove their observance of particular^a days, meaning by *elements of the world*, the sun and moon; as he also said in the Epistle to the Galatians, *How turn ye again to the weak and beggarly elements?* And he said not observances of days, but in⁹. general³ of the present world, to shew its worthlessness: *for if the world be nothing, much more then its elements*. Having first shewn how great benefits and kindnesses they had received, he afterwards brings on his accusation, thereby to shew its greater seriousness, and to convict his hearers. This is what the Prophets too do: first they point out the benefits, and then they magnify the accusation; as Esaias saith, *I have begotten children, and exalted them, but they have rejected me*; and again, *O My people, what have I done unto thee, or wherein have I grieved thee, or wherein have I wearied thee?* and David; as when he says, *I heard thee in the secret place of the tempest*; and again, *Open thy*

Jer. xx.

7.

² στοι-
χεία,
elements.

Gal. iv.

9.

³ δι' ὧν
which
sav.

omits.

Is. i. 2.

LXX.

Mic. vi.

3.

Ps. lxxx.

7. LXX.

1b. 10.

^a Montfaucon refers to his Suppl. de l'Ant. Expl. l. iii. vol. 1. p. 112. where he shews that the observance of heathen customs about lucky and

unlucky days, and the like, was common in France in the thirteenth century. Such were the Dies Ægyptiaci, &c.

HOM. 6. *mouth, and I will fill it.* And every where you will find it the same.

That indeed were most one's duty, not to be persuaded by them, even did they say aught to the purpose; as it is however, obligations apart even, it behoved to shun those things. *And not after Christ*, he saith. For were it in such sort a matter done by halves, that ye were able to serve both the one and the other, not even so ought ye to do it; as it is, however, it suffers you not to be *after Christ*. Those things withdraw you from Him. Having first shaken to pieces the Gentile observances, he next overthrows the Jewish ones also. For both Gentiles and Jews practised too many observances, but the former from philosophy, the latter from the Law. First then, he makes at those against whom lay the heavier accusation. How, *not after Christ*?

Ver. 9, 10. *For in Him dwelleth all the fulness of the Godhead bodily: and ye are complete in Him, Which is the head of all principality and power.*

(2) Observe how in his accusing of the one he thrusts through¹ the other, by first giving the solution, and then the objection. For such a solution is not suspected, and the hearer accepts it the more readily, thinking that the speaker is not making it his aim. For in that case he makes a point of not coming off worsted, but in this, not so. *For in Him dwelleth*, that is, for God dwelleth in Him. But that thou mayest not think Him enclosed, as in a body, he saith, *All the fulness of the Godhead bodily: and ye are complete*² *in Him*. Some say that he means the Church filled by His Godhead, as he elsewhere saith, *of Him that filleth all in all*, and that the term *bodily* means here, as the body in the head. How is it then that he did not add, 'which is the Church?' Others say it is with reference to The Father, that he says that the fulness of the Godhead dwells in Him; first, because *to dwell*, cannot strictly be said of God: next, because the 'fulness' is not that which receives, for *the earth is the Lord's, and the fulness thereof*; and again the Apostle, *until the fulness of the Gentiles be come in*. By *fulness* is meant 'the whole.' Then the word *bodily*, what does it intend to signify? 'As in a head.' But why does he say the same thing over again? *And ye are complete in Him*. What

¹ διὰ τὸ
τελ.

² or
filled.

Eph. i.
23.

Ps. xlv.
1. 1 Cor.
x. 26.
Rom. xi.
25.

then does it mean? That ye have nothing less than He: Col. ii. 12. as It dwelt in Him, so also in you. For Paul is ever straining to bring us near to Christ; as when he says, *Hath raised us up together, and hath made us sit together*: and, *If we suffer, we shall also reign with Him*: and, *How shall He not with Him also freely give us all things*: and by calling us *fellow-heirs*. Then as for His dignity. And He is the head of all principality and power. He that is above all, The Cause, is He not Consubstantial¹? Then he has added the benefit in a marvellous kind of way; far more marvellous indeed than in the Epistle to the Romans. For there indeed he saith, *circumcision of the heart in the spirit, not in the letter*, but here, in Christ. Rom. ii. 29.

Ver. 11. *In whom, saith he, ye were also circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.*

See how near he is come to the thing. He saith, *In the putting* quite away^b, not putting off merely^a. *The body of sins*. He means, "the old life." He is continually advertising to this in different ways, as he said also above, *Who hath delivered us from the power of darkness, and hath reconciled us who were alienated*, that we should be *holy and unblameable*. No longer, he saith, is the circumcision with³ the knife, but in Christ Himself, for no hand imparts this circumcision, as is the case there, but the Spirit: it circumciseth not a part, but the whole man. It is the body both in the one and the other case, but in the one it is carnally, in the other it is spiritually circumcised, but not as the Jews, for ye have not put off flesh but sins. When and where? In Baptism. And what he calls circumcision, he again calls burial. Observe how he again passes on to the subject of righteous doings⁴; *of the sins*, he saith, *of the flesh*, that is, the things they had done in the flesh. He speaks of a greater thing than circumcision, for they did not merely cast away that of which they were circumcised, but they destroyed it, they annihilated it.

Ver. 12. *Buried with him, he saith, in Baptism, wherein also ye are risen⁵ with Him, through the faith of the operation of God, Who raised Him from the dead.*

^b ἀπεκδύσει, putting off for good, once for all.

⁵ συνήγερθε, were raised together.

Hom. 6. But it is not burial only: for behold what he says, *Wherein also ye are risen with Him, through the faith of the operation of God, Who raised Him from the dead.* Well doth he say 'faith,' for it is all of faith. Ye believed that God is able to raise, and so ye were raised. Then there is also His worthiness of belief, *Who raised Him*, he saith, *from the dead.*

He now shews the Resurrection. *And you who some time¹ were dead in sins and the uncircumcision of your flesh, hath He quickened together with Him.* For ye lay under judgment of death. But even though ye died, still it was a profitable death. Observe how again he shews what they deserved in the words he subjoins:

¹ Rec. text, with all the critical edd. omits πότε.

Ver. 13, 14, 15. *Having forgiven us all trespasses; having blotted out by the doctrines² the handwriting that was against us, which was contrary to us, and took it out of the way, having nailed it to His Cross; and having spoiled principalities and powers, He made a shew of them openly³, having triumphed over them in it.*

² E. V. the handwriting of ordinances.

Having forgiven us, he saith, *all trespasses*, which produced that deadness. What then? Did He allow them to remain? No, He even wiped them out, He did not scratch them out merely, so that they could not even be seen. *By the doctrines⁴*, he saith. What doctrines? The Faith. It is enough to believe. He hath not set works against works, but works against faith. And what next? Blotting out is an advance upon remission; again he saith, *And took it out of the way.* Nor yet even so did He preserve³ it, but rent it even in sunder, *by nailing it to His Cross.* *Having spoiled principalities and powers, He made a shew of them openly, having triumphed over them in it.* No where has he spoken in so lofty a strain.

³ ἐφύλαξεν.

(3) Seest thou how great His earnestness that the handwriting should be done away? To wit, we were all under sin and punishment: He Himself, through suffering punishment, did away with both the sin and the punishment,

¹ ἐδειγμάτισεν ἐν παρηγοίᾳ, so commented on below as seemingly to require to be thus translated, "He inflicted disgrace on them through His confidence in dying."

⁴ τοῖς δόγμασιν. Theodoret also takes it so, but the use of δογματίζεσθε in ver. 20. agrees better with E. V., *The handwriting in ordinances*, and the Vulgate, *Chirographum decreti*.

and He was punished on the Cross. To the Cross then He affixed it, and afterwards, as having power, He tore it asunder. What handwriting? He means either that which they said to Moses, namely, *All that God hath said will we do, and be obedient*¹, or if not that, this, that we owe to God obedience; or if not this, he means that the devil held possession of the handwriting which God made for Adam, saying, *In the day thou eatest of the tree, thou shalt die*. This handwriting then the devil held in his possession². And Christ did not give it to us, but Himself tore it in two, the action of one who remits joyfully.

Col. ii. 15.

Exod. xxiv. 3.
καὶ ἀκουσόμεθα, LXX.
Gen. ii. 17.

Having stripped off¹ principalities and powers. He means the diabolical powers. Since then human nature had arrayed itself in these, or because they had them as a handle, He became Man and so stripped off that handle. What is the meaning of *He made a show of them*? It is well said: never yet was the devil in so shameful a plight. For whilst expecting to have Him, he lost even those he had; and when That Body was nailed to the Cross, the dead arose.

There death received his wound, having met his death-stroke from a dead body. And as an athlete, when he thinks he has hit² his adversary, receives from him a fatal check,² or after he has grasped him³; so truly is it with him. He shews that to die with confidence⁴ is the devil's shame. For he would have done every thing to persuade men that He did not die, had he had the power. For seeing that of His Resurrection indeed all succeeding time was proof demonstrative; whilst of His death, no other time save that whereat it happened could ever furnish proof; therefore it was, that He died publicly in the sight of all men, but He arose not publicly, knowing that the aftertime would bear witness to the truth. For that the serpent should be slain on high upon the Cross, with the world looking on, herein is the marvel. For what did not the devil do, that He might die

MORAL.
or thrown?
βεβλη-
κέναι.

¹ al. 'This handwriting then Christ took.'

² ἀπεκδυσάμενος. E. V. *spoiled*, translated above, '*putting off*.'

³ Catena and Bodl. Extr. have *καὶ πάλιν κατέχεται λαβὴν*, 'is caught in a fatal (or decisive) grasp,' for, 're-

ceives a fatal blow.' This suits better with 'an athlete.'

⁴ μετὰ παρησίας, referring to *θδειγματίσεν ἐν παρησίᾳ*. 'Confidence' sometimes has the meaning of 'standing without fear before God.' Here he refers also to publicity.

HOM 6. in secret? Hear how Pilate says, *Take ye Him away*¹, and *crucify Him, for I find no fault in Him*, and resists them in many ways. And again the Jews said unto Him, *If Thou be the Son of God, come down from the Cross*. Then further when He had received a mortal wound, and He came not down¹, for this reason He was also committed to burial; for it was in His power to have risen immediately: but He did not, that the fact might be believed. And yet in cases of private death indeed, it is possible to impute them to a swoon, but here, it is not possible to do this either. For even the soldiers brake not His legs, like those of the others, that it might be made manifest that He was dead. And those who buried The Body are known; and therefore too the Jews themselves seal the stone along with the soldiers. For what was most of all attended to was this very thing, that it should not be in obscurity. And the witnesses to it are from enemies, from the Jews. Hear them saying to Pilate, *That deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be guarded by the soldiers*. This was accordingly done, themselves also sealing it. Hear them further saying even afterwards to the Apostles, *Ye intend to bring this Man's blood upon us*. He suffered not the very fashion of His Cross to be put to shame. For since the Angels have suffered nothing like it, He therefore doth every thing for this, shewing that His death achieved a mighty work. For there was, as it were, a single combat. Death wounded Christ: but Christ, being wounded, did afterwards kill death. He that seemed to be immortal, was destroyed by a dead body; and this the whole world saw. And what is truly wonderful is, that He committed not this thing to another. But there was made again a second *handwriting*, of another kind than the former.

(4) Beware then lest we be condemned by this, after saying I² renounce Satan, and array myself with Thee, O Christ. Rather however this should not be called a *handwriting*³, but a covenant. For that is a *handwriting*, whereby one is held accountable for debts: but this is a covenant: it hath

² al. We &c.
³ a bond.
as on Philem. ver. 18.
p. 357
O.T.

¹ Catena, 'When He had gotten a decisive (hold) then He came down.' λοιπόν οὖν ἐπειδὴ καιρίαν ἔλαβεν, κατέβη, see p. 251, note g.

no penalty, nor saith it, If this be done, or if this be not done¹: (as Moses spake when he sprinkled the blood of the covenant;) to this also God promised everlasting life. All this is a covenant. There it was slave with master, here it is friend with friend: there it is 'said, *In the day that thou eatest thereof thou shalt die*; a present threatening; but here is nothing of the kind. God appears, and there was nakedness, and here too is nakedness; there, however, he that had sinned was made naked, because he sinned,² but here, one² is made naked, that he may be set free. Then he put off the glory which he had; now, he puts off the old man; and before he enters³ (the water), puts him off as easily, as it were his garments^k. He is anointed^l, as wrestlers about to enter the lists. For he is born at once; and as that first man was, not by little and little, but at once^m. (He is anointed,) not as the priests of old time, on the head alone, but rather in more abundant measure. For he indeed was anointed on the head, the right ear, the hand; to excite him to obedience, and to good works; but this one, all over. For he cometh not to be instructed merely; but to wrestle, and to be exercised⁴; he is advanced⁵ to another creation. For when he confessed (his belief) in the life everlastingⁿ, he confessed a second creation. He took dust from the earth, and formed man: but now, dust no longer, but the Holy Spirit; with This he is formed, with this harmonized⁶, even as Himself was in the womb of the Virgin. He said not in Paradise, but 'in Heaven.' For deem not that, because the subject is earth⁷, it is done on earth; he is^o removed thither, to Heaven, there these things are transacted, in the midst of Angels: God taketh up thy soul above, above He harmonizeth it anew, He placeth thee near to the Kingly Throne. He is formed in the water, he

COL. ii. 15.

¹ εἰς τὸ ὄν
τὸ ὄν
μὴ τὸ ὄν.
Exod.
xxiv. 7, 8.

² 3 Mss.
have
'God.'

³ πρὶν ἢ
ἐπιβῆναι.

Lev. viii.
23, 24.

⁴ γυμνασ-
θῆσόμε-
νος.
⁵ ἀνά-
γεται.
Gen. ii. 7.

⁶ ὁμομι-
ῆται.

⁷ γῆ ὁπο-
κεῖται.

¹ See S. Cyril, Catech. XX. pp. 263 sqq. O.T.

² See S. Cyril, Catech. XXI. pp. 267 sqq. O.T.

^m The comparison is with the 'old man.' A grown man is of course implied in 'wrestling.' The Translator suggests that this sentence may have been transposed, and ought to stand before the clause about anointing. Certainly the

present text, if genuine, is elliptical to a fault. [Downes would transfer it to follow the sentence below 'as Himself was in the womb of the Virgin.']

ⁿ In the Apostles' Creed, recited at Baptism.

^o Old Lat. 'thou art.' The former clause may be, 'think not, because the earth is under thee, that thou art in earth.'

ROM. 6. receiveth spirit instead of a soul^p. And after he is formed, He bringeth to him, not beasts, but devils, and their prince, and saith, *Tread upon Serpents and scorpions*. He saith not, *Let Us make man in our image, and after our likeness*, but what? *He giveth them to become the sons of God*. But they *were born*, he saith, *of God*. Then that thou give no ear to the serpent, straightway thou art taught to say, "I renounce thee" that is, "whatsoever thou sayest, I will not hear thee." Then, that he destroy thee not by means of others, it is said^q "and thy pomp, and thy service, and thy angels." He hath set him no more to keep Paradise, but to have his conversation¹ in heaven. For straightway when he cometh up^r he pronounceth these words, *Our Father Which art in Heaven, . . . Thy will be done in earth, as it is in Heaven*. The plain falleth not on thy sight^s, thou seest not tree, nor fountain, but straightway thou takest into thee² the Lord Himself, thou art mingled³ with His Body, thou art intermixed⁴ with that Body that lieth above, whither the devil cannot approach. No woman is there, for him to approach, and deceive as the weaker; for it is said, *There is neither female, nor male*⁵. If thou go not down to him, he will not have power to come up where thou art; for thou art in Heaven, and Heaven is unapproachable by the devil. It hath no tree with knowledge of good and evil, but the tree of life only. No more shall woman be formed from thy side, but we all are one from the side of Christ. For if they who have been anointed of men take no harm by serpents, neither wilt thou take any harm at all, so long as thou art anointed, so that thou mayest be able to grasp the Serpent and choke him, *to tread upon serpents and scorpions*. But as the gifts are great, so is our punishment great also. It is not possible for him that hath fallen from Paradise, to dwell *in front of Para-*

S. Luke x. 19.
Gen. i. 26.
S. John i. 12, 13.

¹ or citizen-ship.

² περι-λαμβάνεις.
³ ἀνακεράννυσαι.
⁴ ἀναφύρη.
Gal. iii. 28.
⁵ οὐκ ἔνι ἄρσεν καὶ θῆλυ,
Rec. t.

S. Luke x. 19.
Gen. iii. 24.

^p ἀντίψυχον πνεῦμα, i. e. as Adam received a soul. The Spirit becoming as it were the life of the new man. See on Rom. viii. 11. pp. 227 sqq. O.T.

^q ᾧ, the person who directs the catechumen.

^r [i. e. out of the waters (of baptism).]

^s No meaning appears in this, οὐκ ἐπ' ὅψω πίπτει τὸ παιδίον, though old

Lat. also has, 'The child falleth not on his face;' but we have only to read *πρόσωπον*, as in a doubtful passage of Hom. xvi. on Rom. p. 295 O.T. note q. [p. 294 note r. revised edition, 1877.] This has been done in the text, not to spoil so beautiful a passage. [The correction is not approved by Mr. Field, who however offers no explanation of the text as it stands.]

dise^t, nor to reascend to the place whence we have fallen. COL. II. 15.
 But what after this? Hell, and the worm undying. But
 God forbid that any of us should become amenable to this
 punishment! but living virtuously, let us earnestly strive to
 do throughout¹ His will. Let us become well-pleasing to ^{1 διαπράτ-}
 God, that we may be able both to escape the punishment, ^{τεσθαι.}
 and to obtain² the good things eternal, through the grace² ^{2 ἐπιτυ-}
 and love toward man, of our Lord Jesus Christ, with Whom ^{χεῖν.}
 to the Father together with the Holy Spirit be glory,
 might, honour, now and for ever and ever. Amen.

^t LXX. has κατέκισεν αὐτὸν ἐπὶ τῇ πύλῃ τοῦ παραδείσου. He placed him
opposite Paradise. And it is generally thought that Adam approached the
 gate of Paradise to worship.

HOMILY VII.

COL. ii. 16—19.

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things¹ to come; but the body is of Christ. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

¹ Gr. the things.

ver. 8. HAVING first said darkly, *Beware lest any man spoil you*
 ver. 4. *after the tradition of men*; and again, further back, *And this I say, lest any man should beguile you with enticing words*; and so having preoccupied their soul, and wrought in it anxious thoughts, and having thus inserted those benefits, and increased this effect, he then brings in his reproof last, and says, *Let no man therefore judge you in meat, or in*
² *ἐν μέλει*. *drink, or in the part³ of an holyday, or of the new moon, or of the sabbath days.* Seest thou how he depreciates them? If ye have obtained such things, he saith, why make yourselves accountable for these petty matters? And he makes light of them, saying, *or in the 'part' of an holyday*, for in truth they did not retain the whole of the former rule, *or of the new moon, or of the sabbath days.* He said not, "Do not then observe them," but, *let no man judge you.* He
³ *λόγους*. shewed that they were transgressing, and undoing³, but he laid the blame on others. Endure not those that judge you, he saith. Nay, not so much as this either, but he argues with those persons, almost stopping their mouths, and

saying, Ye ought not to judge. But he would not have COL. II. 19. reflected on these. He said not 'in clean and unclean,' nor yet 'in feasts of Tabernacles, and unleavened bread, and Pentecost,' but *in part of a feast*: for they ventured not to keep the whole; and if they did observe it, yet so as not to celebrate the feast. *In part*, he saith, shewing that the greater part is done away. For even if they did keep sabbath, they did not do so with precision. *Which are a shadow of the things to come*; he means, of the New Covenant; *but the body of Christ*. Some persons here punctuate thus, *but the body is of Christ*, i.e. the truth is come in with Christ: others thus; *The Body of Christ let no man adjudge away from you*, that is, thwart you of it¹. For the term *καταβραβεύθη* is employed when the victory is with one party, and the prize with another, when though a victor thou art thwarted². Thou standest above the devil³ and sin; why dost thou again subject thyself to sin³? Therefore he said that *he is a debtor to fulfil the whole law*; ³ ἐπηρε-
σέτω.
dύσ.
ὑπαγείσ.
Gal. v. 3. and again, *Is Christ found to be the minister of sin?* which ib. II. 17. he said when writing to the Galatians. When he had filled them with anger through saying, *adjudge away from you*, he begins; *being a voluntary*⁴, he saith, *in humility and worshipping of Angels, intruding into things he hath not seen, vainly puffed up by his fleshly mind*. How *in humility*, or how *puffed up*? He shews that the whole arose out of vainglory. But what is on the whole the drift of what is said? There were some who maintained that we must be brought near by Angels, not by Christ, for that were too great a thing for us. Therefore it is that he repeats over and over again what was done by Christ, *through the Blood of His Cross*; therefore he saith that *He suffered for us*⁵, that *He loved us*. And in this very same thing they were elevated afresh. And he said not 'introduction by⁶,' but 'worshipping of' Angels. *Intruding into things he hath not seen*. For he hath not seen Angels, and yet is affected as though he had. Therefore he saith, *Puffed up by his fleshly mind*⁷ vainly, and not about any true fact. About this doctrine he is puffed up, and puts forward a shew of humility. By a carnal mind, not a spiritual; his reasoning is of man. *And not holding the Head*, he saith, *from which*

¹ ἐπηρε-
σέτω.

² ἐπηρε-
dύσ.
³ ὑπαγείσ.
Gal. v. 3.

ib. II. 17.

⁴ E. V.
marg.

c. I. 20.

⁵ words of
1 S. Pet.
II. 21.

⁶ Ephes. II.
4.

⁷ προσ-
γέρων.

⁷ Gr. by
the mind
of his
flesh.

Hom. 7. *all the body.* All the body thence hath its being, and its well-being. Why then, letting go the Head, dost thou cling to the members? If thou art fallen off from It, thou art lost. *From which all the body.* Every one, be he who he may, thence has not life only, but also even connexion¹. All the Church, so long as she holds The Head, increaseth; because here is no more passion of pride and vain-glory, nor^a invention of human fancy.

¹ τὸ συν-
τιθεσθαι.

Mark that *from^b which*, meaning the Son. *By joints and bands*, he says, *having nourishment ministered, and knit together, increases with the increase of God*; he means, that according to God, that arising out of the best life.

Ver 20. *If ye be dead with Christ.*

² E. V.
in marg.
³ δογμα-
τιζεσθε.

He puts that in the middle, and on either side expressions of greater vehemence. *If ye be dead with Christ from the elements² of the world*, he saith, *why as though living in the world are ye subject to ordinances³?* It does not agree with what has gone before, for he ought to have said, 'how as though living are ye subject to those elements?' But letting this pass, what saith he?

Ver. 22. *Touch not, taste not, handle not. Which all are to perish with the using; after the commandments and doctrines of men.*

(2) Ye are not in the world, he saith, how is it ye are subject to its elements? how to its observances? And mark how⁴ *καμψυγναι*. he makes sport of⁴ them, *handle not, touch not, taste not*, as though they were cowardly, and holding back from some great matters. *Which all are to perish with the using.* He has taken down the swollenness of the many, and added, *after the commandments and doctrines of men.* What sayest thou? dost thou speak even of the Law? Now it is but a doctrine of men, after the time is come^d. Or else

⁶ παρεπο-
ουν.

because they adulterated⁶ it, or else he alludes to the Gentile institutions. The doctrine, he says, is altogether of man.

^a Downes would insert a negative. The sense seems the same by carrying on that before. Just above, Bodl. Extr. has σωθήσεσθαι for συντιθεσθαι, making it 'the prospect of salvation.'

^b ἐξ, which makes Him a source of action in Himself.

^c [Field suggests a better reading

here, τί λέγεις; καὶ τὸν νόμον λέγεις λοιπὸν διδασκαλίαν ἀνθρώπου; διδασκαλία ἐστὶν ἀνθρώπου μετὰ τὸν καιρὸν. 'What sayest thou? Dost thou even call the Law now a doctrine of men? It is a doctrine of men after its due time.']

^d καιρὸν, i. e. the time of Christ's Advent, or 'after its time.'

Ver. 23. *Which things have indeed a shew of wisdom in will worship, and humility, and neglecting¹ of the body ; not in any honour to the satisfying of the flesh.*

Col. iii. 1.

¹ ἀφειδίq.

E. V.

marg.

punish-

ing or

not spar-

ing.

² λόγον.

Shew², he saith ; not power, not truth. So that even though they have a shew of wisdom, let us turn away from them. For he seems only to be a religious person, and modest, and to have a contempt for the body. Not in any honour to the satisfying of the flesh. For God hath given it honour, but they use it not with honour. Thus, when it is a doctrine, it is his way³ to call it honour. They dishonour the flesh, he says, depriving it, and stripping it of its liberty, not giving leave to rule it with its own consent. God hath honoured the flesh.

³ ὁδόν.

Chap. iii. ver. 1. *If ye then be risen with Christ.*

He draws them together, having above established that He died. Therefore he saith, *If ye then be risen with Christ, seek those things which are above.* No observances are there. *Where Christ is sitting on the right hand of God.* Wonderful ! Whither hath he led our minds aloft ! How hath he filled them with mighty aspiration ! It was not enough to say, *the things which are above*, nor yet, *where Christ is*, but what ? *Sitting on the right hand of God.* From thence he would have them henceforward look on the earth.

Ver. 2, 3, 4. *Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ Who is your⁴ life shall appear⁵, then shall ye also appear with Him in glory.*

⁴ Rec. t.

our.

⁵ or be

man-

ifested.

This is not your life, he saith, your life is another one. He is now urgent to remove them, and insists upon shewing that they are seated above, and are dead ; from both considerations establishing the position, that they are not to seek the things which are here. For whether ye be dead, ye ought not to seek them ; or whether ye be above, ye ought not to seek them. Doth Christ appear ? Neither then doth your life. It is in God, above. What then ? When shall we live ? *When Christ shall appear, Who is your life ; then seek ye glory, then life, then enjoyment.*

This is to prepare the way for drawing them off from pleasure and ease. Such is his wont : when establishing one position, he darts off to another ; as, for instance, when dis-

Hom. 7. coursing of those who at supper were beforehand with one another, he all at once falls upon the observance of the Mysteries^c. For rebuke hath great force when it is administered unsuspected. *It is hid*, he saith, from you. *Then shall ye also appear with Him*. So that, now, ye do not appear. See how he hath removed them into very heaven. For, as I said, he is always bent upon shewing that they have the very same things which Christ hath; and through all his Epistles, the tenour¹ is this, to shew that in all things they are partakers with Him. Therefore he uses the terms, Head, and Body, and does every thing to convey² this to them.

¹ οὗτος
δ λόγος,
the ar-
gument
is this.
² παρα-
στήσει.

MORAL. If therefore we shall then be manifested, let us not grieve, when we enjoy not honour: if this life be not life, but it be hidden, we ought to live this life as though dead. *Then shall ye also*, he saith, *be manifested with Him in glory*. In *glory*, he said, not merely, *manifested*. For the pearl too is hidden so long as it is within the oyster. If then we be treated with insult, let us not grieve; or whatever it be we suffer; for this life is not our life, we are strangers, and sojourners. *For ye are dead*, he saith. Who is so witless as for a corpse, dead and buried, either to buy servants, or build houses, or prepare costly raiment³? None. Neither then do ye⁴; but as we seek one thing only, namely that we⁵ be not in a naked state, so here too let us seek one thing and no more. Our first man is buried: buried not in earth, but in water; not death-destroyed, but buried by death's destroyer, not by the law of nature, but by the governing command that is stronger than nature. For what has been done by nature, may perchance be undone; but what has been done by His command, never. Nothing is more blessed than this burial, whereat all are rejoicing, both Angels, and men, and the Lord of Angels. At this burial, no need is there of vestments, nor of coffin, nor of any thing else of that kind. Wouldest thou see the semblance⁶ of this? I will shew thee a pool wherein the one was buried, the other raised; in the Red Sea the Egyptians were sunk

³ this is
after
burial.
⁴ al. 'let
us.'
⁵ or 'it.'

⁶ σύμβο-
λον,
symbol,
type.

^c See his Comment on 1 Cor. xi. 'when the solemn service was completed, after the Communion of the Mysteries.'

beneath it, but the Israelites went up from out of it; and the Col.iii.4. same act buries the one, generates the other.

Marvel not that generation and destruction take place in (3) Baptism; for, tell me, dissolving and cementing, are they not opposite? It is evident, I suppose, to all. Such is the effect of fire; for fire dissolves and destroys wax, but it cements together metallic earth, and works it into gold. So in truth here also, the force of the fire, having obliterated the statue of wax, has displayed a golden one in its stead; for in truth before the Bath we were of clay, but after it of gold. Whence is this evident? Hear him saying, *The first man is* ^{1 Cor. xv. 47.} *of the earth, earthy, the second man is the Lord* ^{1 Ed.} *from* ^{Par. heavenly.} *heaven.* I spoke of a difference as great as that between clay and gold; but greater still do I find the difference between heavenly and earthy; not so widely do clay and gold differ, as do things earthy and heavenly. Waxen we were, and clay-formed. For the flame of lust did much more melt us, than fire doth wax, and any chance temptation did far rather shatter us than a stone doth things of clay. And, if ye will, let us give an outline of the former life, and see whether all was not earth and water, having both the crumbling nature of the dust, and the instability and fluctuation of the water.

And if ye will, let us scrutinize, not the former things, but the present, and see whether we shall not find every thing that is, mere dust and water. For what wilt thou tell me of? authority and power? for nothing in this present life is thought to be more enviable than these. But sooner may one find the dust when in the air stationary, than these things; especially now. For to whom are they not under subjection? To those who are lovers of them; to eunuchs; to those who will do any thing for the sake of money; to the passions of the populace; to the whims of the more powerful. He who was yesterday up high on his tribunal[†], who had his heralds shouting with thrilling voice, and many to run before, and clear the way for him through the forum, is to-day mean and low, and of all those things bereft and bare, like dust blast-driven, like a stream that

[†] Montfaucon thinks this refers to Eutropius, whose disgrace occasioned two Homilies of S. Chrys. Ben. t. iii. This is questioned in the recent Paris Edition.

Hom. 7. hath passed by. And like as the dust is raised by our feet, so truly are these magistracies also produced by those who are engaged about money, and in the whole of life have the rank and condition of feet; and like as the dust when it is raised occupies a larger portion of the air, though itself be but a small body, so too doth power; and like as the dust blindeth the eyes, so too doth the pride of power bedim the eyes of the understanding.

But what? Wilt thou that we examine that object of many prayers, wealth? Come, let us examine it in its several parts. It hath luxury, it hath honours, it hath power. First then, if thou wilt, let us examine luxury. Is not this dust? yea, rather, it hurrieth by swifter than dust, for the pleasure of luxurious living reacheth only to the tongue, and when the belly is filled, not to the tongue even. But, saith one, honours are of themselves pleasant things. Yet what can be less pleasant than that same honour, when it is rendered with a view to money? When it is not from free choice and with a readiness of mind, it is not thou that reapest the honour, but thy wealth. So that this very thing makes the man of wealth most of all men dishonoured. For tell me; suppose all men honoured thee, who hadst a friend; the while confessing that thou, to be sure, wert good for nothing, but that they were compelled to honour thee on his account; could they possibly in any other way have so dishonoured thee? So that our wealth is the cause of dishonour to us, seeing it is more honoured than are its very possessors, and a proof rather of weakness than of power¹. How then is it not absurd that we are not counted of as much value as earth and ashes, (for such is gold,) but that we are honoured for its sake? With reason. But not so he that despiseth wealth; for it were better not to be honoured at all, than so honoured. For tell me, were one to say to thee, I think thee worthy of no honour at all, but for thy servants' sakes I honour thee, could now any thing be worse than this dishonour? But if to be honoured for the sake of servants, who are partakers of the same soul and nature with ourselves, be a disgrace, much more then is it such, to be honoured for the sake of meaner things, such as the walls and courts of houses, and vessels of gold, and garments. A scorn indeed were this,

¹ δυνα-
στεας.

and shame; better die than be so honoured. For, tell me, Col.iii.4. if when thou wert in peril in this thy pride, and some low and despicable person were to be willing to extricate thee from thy peril, what could be worse than this? What ye say one to another about the city, I wish to say to you. Once on a time our¹ city gave offence to the Emperor², and he gave orders that the whole of it should utterly be destroyed, men, children, houses and all. (For such is the wrath of kings, they indulge their power as much as ever they choose, so great an evil is power.) It was then in the extremest of perils. The neighbouring city, however, this one on the sea-coast, went and besought the king in our behalf: upon which the inhabitants of our city said that this was worse than if the city had been razed to the ground. So to be thus honoured is worse than being dishonoured. For see whence this honour hath its root. The hands of cooks procure us to be honoured, so that to them we ought to feel gratitude; and swineherds supplying us with a rich table, and weavers, and spinners³, and workers in metal, and confectioners, and table-furnishers.

¹ i. e. his native Antioch.

² ἔργοι, workers in wool.

(4)

Were it not then better not to be honoured at all, than to be beholden to these for the honour? And besides this moreover I will endeavour to prove clearly that opulence is a condition full of dishonour; it embases the soul; and what is more dishonourable than this? For tell me, suppose one had a comely person, and passing all in beauty, and wealth were to go to him and promise to make it ugly, and instead of healthy, diseased, instead of cool, inflamed; and having filled every limb with dropsy, were to make the countenance bloated, and distend it all over; and were to swell out the feet, and make them heavier than logs, and to puff up the belly, and make it larger than any tun; and after this, it should promise not even to grant permission to cure him to those who should be desirous of doing so, (for such is the way with power,) but would give him so much liberty as to punish any one that should approach

¹ τῇ κραιούρει, the Emperor Theodosius. This was preached under his successor Arcadius. For an account of the events referred to, see Pref. to Homilies on the Statues. The 'neigh-

bouring city,' however, is not named there, though the sympathy of neighbouring cities is mentioned in Hom. 2. It is supposed to be Seleucia.

HOM. 7. him to withdraw him from what was harming him ^h—tell me then, can wealth, seeing it works these effects in the soul, possibly be honourable?

But this power is a more grievous thing than the disease itself; as for one in disease not to be obedient to the physician's injunctions is a more serious evil than the being diseased; and this is the case with wealth, seeing it creates inflammation in every part of the soul, and forbids the physicians to come near it. So let us not felicitate these on the score of their power, but pity them; for neither were I to see a dropsical patient lying, and nobody forbidding him to take his fill of drinks and meats that are harmful, would I felicitate him because of his power. For not in all cases is power a good thing, nor are honours either, for these too fill one with much arrogance. But if thou wouldest not choose that the body should along with wealth contract such a disease, how comest thou to overlook the soul when contracting not this scourge alone, but another also? For it is on fire all over with burning fevers and inflammations, and that burning fever none can quench, for wealth will not allow of this, having persuaded it that those things are gains, which are really losses, such as not enduring any one, and doing every thing at will¹. For no other soul will one find replete with lusts so great and so extravagant, as theirs who are desirous of being rich. For what silly trifles² do they not picture to themselves! One may see these devising more extravagant things than limners of hippocentaurs, and chimæras, and dragon-footed things, and Scyllas, and monsters. And if one were to give a picture of one lust of theirs, neither Scylla, nor chimæra, nor hippocentaur will appear any thing at all by the side of such a prodigy; but you will find it contain every wild beast at once.

¹ ἐξουσίᾳ.

² ἀηρώ-
δίας.

³ φθομέ-
νων.

And perchance some one will suppose that I have been myself possessed of much wealth, seeing I describe so truly what comes of it. It is reported of one, (for I will first confirm what I have said from the legends³ of the Heathens)—it is reported amongst them of a certain king, that he became so insolent in luxury, as to make a plane tree of gold⁴, and

¹ [From the length of the previous hypothetical sentence, S. Chryst. has forgotten to insert any apodosis. It is easily supplied from the context.]

² Ed. Par. refers to Herod. vii. 27. where such a tree is mentioned as given to Darius; also to Diod. Sic. xix. 49. and Brisson de Regn. Pers. l. i. c. 77.

a sky above it, and there sate, and this too when invading COL. III. 4.
a people skilled in warfare. Now was not this lust hippocentaurean, was it not Scyllæan? Another again used^j to cast men into a wooden bull. Was not this a very Scylla? And moreover him^k, the king I just mentioned, wealth made from a man a woman; the warrior from a woman, what shall I say? a brute beast, and yet more degraded than this; for the beasts, if they lodge under trees, take up with nature, and seek for nothing further; but the man in question overshot the nature even of beasts.

What then can be more senseless than are the wealthy? And this arises from the greediness^l of their desires. But, ἰ πλε-
oveξίας. are there not many that admire him? Therefore truly do they share in the laughter he incurs. That shewed not his wealth but his folly. How much better than that golden plane tree is that which the earth produceth! For the natural is more grateful than the unnatural. But what, I pray, was the meaning of that golden sky, O senseless one? Seest thou how wealth that is abundant maketh men mad? how it inflamed them? I suppose he knows not the sea even, and perchance will presently have a mind to walk upon it^l. Now is not this a chimæra? is it not a hippocentaur? But there are even now some who fall not a whit short of him, but are much more senseless. For in point of senselessness wherein do they differ, tell me, from that golden plane tree, who make golden jars, pitchers, and scent bottles? And wherein do those women differ, (ashamed indeed I am, but it is necessary to speak it,) who make chamber utensils of silver^m? It is ye should be ashamed, that are the makers of these things. When Christ is famishing, dost thou so revel in luxury? yea rather, so play the fool! What punishment shall these not suffer? And inquirest thou still, why there are robbers? why murderers? why such evils? when the devil has thus pervertedⁿ you. For even having silver dishes is not in keeping with a soul devoted to wisdom, but is alto-

^j He must mean the brasen bull of Phalaris.

^k [This is translated from Field's text as it stands. He regards it as defective, but rejects the various conjectural emendations and explanations

which have been given.]

^l Alluding to Xerxes, see Herod. vii. 35.

^m ἄμιδας. S. Clem. Al. mentions the like absurdity, Pædag. ii. 3.

ⁿ παρὰ ὕπαρτος, drawn aside or away.

HOM. 7. gether a piece of luxury ; but to make even unclean vessels of silver, is this luxury ? nay, I will not call it luxury, but senselessness ; nay, nor yet this, but madness ; nay rather, worse than even madness.

(5) I know that many persons make jokes at me for this ; but I heed them not, only let some good result from it. In truth being wealthy does make people senseless and mad. Did their power reach to such an excess, they would have the earth too of gold, and walls of gold, perchance the heaven too and the air of gold. What a madness is this, what an iniquity^o, what a burning fever ! Another, made after the image of God, is perishing of cold ; and dost thou furnish thyself with such things as these ? What senseless pride ! What more would a madman have done ? Dost thou pay such honour to thine excrements, as to receive¹ them in silver ? I know that ye are shocked¹ at hearing this ; but it is women who make such things that ought to be shocked, and the husbands that minister to such distempers. For this is wantonness, and savageness, and want of human feeling, and brutishness, and lasciviousness. What Scylla, what chimæra, what dragon, yea rather what demon, what devil would have acted on this wise ? What is the benefit of Christ, what of the Faith, when one has to put up with men being heathens, yea rather, not heathens, but demons ? If to adorn the head with gold and pearls be not right ; how shall he obtain pardon who useth silver for a service so unclean ? Is not the rest enough, although even it is not bearable, chairs and footstools all of silver ? although even these come of senselessness. But every where is excessive pride ; every where is vainglory. In no case do we care for use, but every where excess.

I am afraid lest, under the impulse of this madness, the race of woman should go on to adopt some portentous appearance : for it is likely that they will wish to have even their hair of gold. Else confess that ye were moved with desire by what was said, and were excited greatly, and fell a longing, and had not shame withheld you, would not have refused. For if what is even more absurd than this is boldly committed, much more, I think, will they long to have this

^o *παρὰ φύσιν*, Old Lat. *insanify*, as if from *παρὰ φύσιν*.

hair of gold, and melt down gold, and so overlay lips, and Col. iii. 4. eyebrows, and every part therewith.

But if ye are incredulous, and think I am speaking in jest, I will relate what I have heard, or rather what is now existing. The king of the Persians has his beard gilt; those who are adepts at such work winding leaf of gold about his hairs as about the woof, and it is laid up¹ as a prodigy. ¹ ἀνακεῖ-
ται.

Glory to Thee, O Christ; with how many good things hast Thou filled us! How hast Thou provided for our health! From how great monstrousness, from how great unreasonableness, hast Thou set us free! Mark! I forewarn you, (I advise you no longer, but I command and charge; let him that wills, obey, and him that wills not, be disobedient;) that if the women do continue thus to act, I will not suffer it, nor receive you, nor permit you to pass across this threshold. For what need have I of a crowd of distempered people? And what if, in my training of you, I do not forbid what is not excessive? And yet Paul ¹ Tim. ii. forbade both gold and pearls. We are laughed at by the Heathen, our religion appears a fable.

And to men I give this advice: Thou art come to school to be instructed in spiritual philosophy; divest thyself then of that pride! This is my advice both to men and women; and if any act otherwise, henceforward I will not suffer it. The disciples were but twelve, and hear what Christ saith unto them, *Will ye also go away?* For if we go on for ever flattering you, when shall we reclaim you? when shall we do you service? 'But,' saith one, 'there are other sects², and people go over³.' This is a cold argument, 'Better is one that doeth the will of the Lord, than ten thousand transgressors.' For, what wouldest thou choose thyself, tell me; to have ten thousand servants that were runaways and thieves, or a single one that loved thee⁴? Lo! I admonish and command you to break up both those gay deckings for the face, and such vessels as I have described, and give to the poor, and not to be so mad.

Let him that likes quit me at once⁵; let him that likes accuse⁶ me, I care for no one. When I am about to be judged at the Tribunal of Christ, ye stand afar off, ye and your favour, when I am giving in my account. 'Those

9.
[see on
Hebrews,
Rom 28,
pp. 333
sqq.
O.T.]

S. John
vi. 67.

² αἰρέσεις.
³ μετατί-
θενται.
Eccclus.
xvi. 3.

⁴ εὐρουν.

⁵ ἀποπη-
δάτω.
⁶ ἐγκα-
λείτω.

Hom. 7. words have ruined all,' says one, 'beware lest he go and transfer himself to another sect! he is weak, condescend to him!' To what point? Till when? Once, and twice, and thrice, but not perpetually.

Lo! I charge you again, and protest after the pattern of the blessed Paul, *that if I come again I will not spare.*

2 Cor.
xiii. 2.

¹ κατὰ-
θώσσητε.

But when ye have done as ye ought¹, then ye will know how great the gain is, how great the advantage. Yes! I entreat and beseech you, and would not refuse to clasp your knees and supplicate you^p in this behalf. What soft-

² βλακεία.

ness² is it! What luxury, what wantonness! This is not luxury but wantonness. What senselessness is it! What madness! So many poor stand around the Church; and though the Church has so many children, and so wealthy, she is unable to give relief to one poor person; *but one is hungry, and another is drunken*; one voideth his excrement even into silver, another has not so much as bread! What

1 Cor. xi.
21.

³ ἐπεξελ-
θεῖν.

madness! what brutishness so great as this? God grant that I never be put to the proof, whether I will prosecute³ the disobedient, nor to the indignation which allowing these practices would cause me; but that willingly and with patience ye may duly perform all this, that we may live to God's glory, and be delivered from the punishment of that place, and may obtain the good things promised to those who love Him, through the grace and love toward man of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, for ever and ever. Amen.

^p ἱκετηρίας θεῖναι. He alludes to the ancient custom of formally supplicating by presenting a bough of olive

tufted with wool. Sophocl. Œd. Tyr. 2, &c.

HOMILY VIII.

COL. iii. 5—7.

Mortify your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry; for which things' sake, the wrath of God cometh upon the children of disobedience; in the which ye also walked sometime, when ye lived in them.

I KNOW that many are offended¹ by the foregoing discourse but what can I do? Did ye hear what the Master enjoined. Am I to blame? What shall I do? See ye not how, when those who are liable² refuse to pay their taxes, ^{1 ἀπεχθάνομενοι.} the collectors have collars put on their necks³? Heard ^{2 δπεύθυνοί.} ye what Paul proclaimed to-day? *Mortify, he saith, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.* What is worse than such a covetousness? it is worse than any desire. This is still more grievous than what I was speaking of^b, this madness, namely, and silly weakness about silver. *And covetousness, he saith, which is idolatry.* See in what the evil ends. Do not then take what I said amiss, for not by my own good-will, nor without reason, would I have enemies; but I could wish that ye should attain to such virtue, as that I might hear from you what is right. So that I said it is not for authority's^c sake, ^{3 ἀδθεν-τίας.} or of imperiousness^c but out of pain and of sorrow. For-
¹ τλας.

* [He compares himself to the tax collector, who is punished because he fails to make the tax payers pay their dues.]

^b Old Lat. 'This is worse that I was speaking of,' (δπερ for οδπερ.)

^c ἀξιώματος, wish to maintain dignity.

Hom. 8. give me, forgive! I have no wish to violate decency by discoursing upon such subjects, but I am compelled to it.

Not for the sake of the sorrows of the poor do I say these things, but for your salvation; for they will perish, they will perish, that have not fed Christ. For what, if thou dost feed some poor man? still so long as thou livest so voluptuously¹ and luxuriously, all is to no purpose. For we are required, not to give much, but to see that we give not too little for the property we have; for this is but playing at it.

¹ σπατα-
λῆς.

Mortify therefore your members, he saith, *which are upon the earth*. What sayest thou? Was it not thou that saidst, *Ye are buried; ye are buried together with Him; ye are circumcised: ye have put off the body of the sins of the flesh*; how then again sayest thou, *Mortify*²? Art thou sporting? Dost thou thus discourse, as though those things were in us? There is no contradiction; but like as if one, who has clean scoured a statue that was filthy, or rather who has recast it, and displayed it bright afresh, should say that the rust was eaten³ off and destroyed, and yet should again recommend diligence in clearing away the rust, he doth not contradict himself, for it is not that rust which he scoured off that he recommends should be cleared away, but that which grows afterwards; so it is not that former putting to death⁴ he speaks of, nor those fornications, but those which do afterwards grow.

c. ii. 11,
12, Rom.
vi. 4.
² i. e.
Put to
death.

³ κατε-
πύθη.

⁴ νέκρω-
σιν.

He said that this is not our life, but the other, that in the heavens. Tell me then, when he said, *Mortify your members which are upon the earth*, does he mean to find fault with the earth, or does he mean by things upon the earth men's sins? *Fornication, uncleanness*, he saith. He has passed over the actions which it is not becoming even to mention, and by *uncleanness* has expressed all together.

Inordinate affection, he saith, *evil concupiscence*;

Lo he has expressed the whole in the class. For envy, anger, vexation, all are *evil concupiscence*.

And covetousness, he saith, *which is idolatry*. For for these things' sake cometh the wrath of God upon the children of disobedience.

v. 2.

By many things he had been withdrawing them; by the Col. III. 10. benefits which were already given, by the evils to come from which we had been delivered, and by stating who we were that were delivered, and why we were; and all those considerations, as, for instance, who we were, and in what circumstances, and how we were delivered therefrom, and in what manner, and on what terms, these were enough to turn one away, but this one is of greater force than all; unpleasant indeed to speak of, not however to disservice, but even serviceable. *For which things' sake cometh, he saith, the wrath of God upon the children of disobedience.* He said not, 'upon you,' but, *upon the children of disobedience*

In the which ye also walked some time, when ye lived in them. In order to shame them, he saith, *when ye lived in them*, and implying praise, as now no more so living: before, they might.

Ver. 8. *But now ye also put off all these.*

He speaks always both universally and particularly; but this is from earnestness.

Ver. 8, 9. *Anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not to one another.*

Filthy communications, he saith, *out of your mouth*, clearly intimating that it pollutes it.

Ver. 9, 10. *Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him.*

It is worth inquiring here, what can be the reason why he calls the corrupt life, *members*, and *man*, and *body*, and again the virtuous life, the same. And if *the man* means 'sins,' how is it that he saith, *with his deeds*? For he said once, *the old man*, shewing that this is not man, but the other. For the moral choice is more sovereign than the substance, and is rather *man* than the other. For it is not his substance that casteth him into hell, nor that leadeth him into the kingdom, but the man himself: and we neither love nor hate any one so far as he is man, but so far as he is such or such a man. If then the substance be the body, and in either sort cannot be accountable, how

HOM. 8. doth, how doth he say that it is evil^d? And what does
 (2) he mean by *with his deeds*? He means the choice, with the acts. And he calleth him *old*, on purpose to shew his deformity, and hideousness, and imbecility; and *new*, as if to say, Do not expect that it will be with this one even as with the other, but the reverse: for ever as he farther advances, he hasteneth not on to old age, but to a *newness* greater than the preceding. For when he had a fuller knowledge, he is both counted worthy of greater things, and is in more perfect maturity, and in higher vigour; and this, not from *newness*¹ alone, but from that *likeness*² also, toward which it is tending. Lo! the best life is styled a creation. After the image of Christ: for this is the meaning of, *after the image of Him that created him*, for Christ too came not finally to ^e old age, but was so beautiful as it is not even possible to tell.

¹ νεότης.
² εἰδους
 πρὸς ὃ
 εἰσιν.

Ver. 11. *Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond, nor free: but Christ is all, and in all.*

Lo! here is a third encomium of this 'man,' when there is no difference admitted either of nation, or of rank, or of ancestry, when he hath nothing of externals, nor needeth them; for all external things are such as these. *Circumcision, and uncircumcision, bond, free, Greek*, that is, proselyte, *and Jew*, that is, such from his ancestors. If thou have only this *man*, thou wilt obtain the same things with the others that have him.

But Christ, he saith, *is all, and in all*, that is, Christ will be all things to you, both rank, and descent, *and Himself in you all*. Or he says another thing, to wit, that ye all are become one Christ, being His body.

Ver. 12. *Put on, therefore, as the elect of God, holy and beloved.*

He shews the easiness of virtue, so that they might both possess it continually, and use it as the greatest ornament. The exhortation is accompanied also with praise, for then

^d As the Manichees interpreted his words.

^e οὐ πρὸς γῆρας ἐτελεύτησεν, Lat. 'Nec senex mortuus est,' (died not

old.) But the other sense seems more suitable. In either sense it is opposed to the view ascribed by Byzantine artists. See Rio's *Poesie Chretienne*.

its force is greatest. For they had been before^d holy, but Col. iii. 15.
not elect, but now both *elect, and holy, and beloved.*

*Bowels of mercy*¹. He said not 'pity' but with greater emphasis used the two words. And he said not, that one ought to be so disposed as towards brethren, but as fathers towards children. For 'tell me not that he sinned,'^e therefore he said *bowels*. And he said not 'mercy,' lest he should let them lightly regard the objects of their mercy, but *bowels of mercy, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a complaint² against any: even as Christ³ forgave you, so also do ye.*

¹ οἰκτιρ-
μοῦ,
Rec. t.
—μῶν.

³ μομφῇ,
and so
E. V. in
marg.

Again, he speaks after the class^f; and so he ever does; for from kindness comes humbleness of mind, and from this, longsuffering. *Forbearing*, he saith, *one another*, that is, passing things over^g. And see how he has shewn it to be nothing, by calling it a *complaint*, and by adding, *even as Christ forgave you*. Great is the example! and thus he always does; he exhorts them after Christ³. *Complaint*,³ *ἀπὸ τοῦ Χριστοῦ*. he calls it. In these words indeed he shewed it to be a petty matter; but when he has set before us the example, he persuades us that even if we have serious charges to bring, we ought to forgive. For the expression, *Even as Christ*, signifies this, and not this only, but also with all the heart; and not this alone, but that they ought even to love them. For Christ being brought into the midst bringeth in all these things, both that we should do so, even if the matters be great, and even if we have not been the first to injure, even if we be of great they of small account, even if they are sure⁴ to insult us afterwards, and that we ought to lay⁴ *μέλλω-σιν*. down our lives for them, (for the words, *even as*, demand this;) and that not even at death only ought one to stop, but if possible, to go on even after death.

Ver. 14. *And above all these things put on charity, which is the bond of perfectness.*

Dost thou see that he saith this? For since it is possible for one who forgives, not to love; yea, he saith, thou must

^d ἐγένοντο, i. e. he had before called them holy. c. l. 2.

^e [i. e. their mercy must be such as to be willing to forgive.]

^f κατ' εἶδος, from genus to species, as remarked above, p. 271.

^g παραπεμπόμενοι, al. παραδεχόμενοι, 'receiving one another.'

HOM. 8. love him too, and he points out a way whereby it becomes possible to forgive. For it is possible for one to be kind, and meek, and humbleminded, and long-suffering, and yet not affectionate ¹. And therefore, he said at the first, *Bowels of mercy*, both love and pity. And above ² all these things, *charity, which is the bond of perfectness*. Now what he wishes to say is this; that there is no profit in those things, for all those things fall asunder, except they be done with love; this it is which clenches them all together; whatsoever good thing it be thou mentionest, if charity be away, it is nothing, it melts away ³. And it is as in a ship, even though her rigging ⁴ be large, yet if there be no girding beams ⁵, it is of no service; and in an house, if there be no tie beams ⁶, it is the same; and in a body, though the bones be large, yet if there be no ligaments, they are of no service. For whatsoever good deeds any may have, all do vanish away, if love be not there. He said not that it is the summit, but what is greater, *the bond*; this is more necessary than the other. For "summit" indeed is an intensity of perfectness, but *bond* is the holding fast together of the things which produce the perfectness; it is, as it were, the root.

⁷ *βραβεύ-
έτω, be
umpire.* Ver. 15. *And let the peace of God rule⁷ in your hearts, to the which also ye are called in one body; and be ye thankful.*

(3)

The peace of God. This is that which is fixed and steadfast. If on man's account indeed thou hast peace, it quickly comes to dissolution, but if on God's account, never. Although he had spoken of love universally, yet again he comes to the particular. For there is a love too which is immoderate; for instance, when out of much love one makes accusations without reason, and is engaged in contentions, and contracts aversions. Not this, saith he, not this do I desire, not in an excessive manner^h, but as God made peace with you, so do ye also make it. And how made He peace? Of His own Will, not having received any thing of you. What is this? *Let the peace of God rule in your hearts.* If two thoughts are fighting together, set not anger, set not spitefulness to hold the prize, but peace; for instance, sup-

[^h *ὑπερσυντελικῶς*. The adjective is a grammatical term meaning 'the pluperfect tense.' The adverb is here meaning used in a moral sense, 'that which is beyond the golden mean,' which may be regarded as perfection.]

pose one to have been insulted unjustly; of the insult are Col.iii.15. born two thoughts; the one bidding him to revenge, the other to endure; and these wrestle with one another: if the Peace of God stand as umpire, it bestows the prize on that which bids endure, and puts the other to shame. How? by persuading him that God is Peace, that He hath made peace with us. Not without reason he shews the great struggle there is in the matter. Let not anger, he saith, act as umpire, let not contentiousness, let not human peace, for human peace cometh of avenging, of submitting to no ill. But not this do I intend, he saith, but that which Christ Himself left.

He hath represented an arena¹ within, in the thoughts, ¹ *σπαδίστωρ*. and a contest, and a wrestling, and an umpire. Then again, exhortation, *to the which ye are called*², he saith, that is, ² Gr. for the which³ ye were called. He has reminded them of ³ *ἡμεῖς* ⁴ *ἐκ* ⁵ *ἐκ* ⁶ *ἐκ* ⁷ *ἐκ* ⁸ *ἐκ* ⁹ *ἐκ* ¹⁰ *ἐκ* ¹¹ *ἐκ* ¹² *ἐκ* ¹³ *ἐκ* ¹⁴ *ἐκ* ¹⁵ *ἐκ* ¹⁶ *ἐκ* ¹⁷ *ἐκ* ¹⁸ *ἐκ* ¹⁹ *ἐκ* ²⁰ *ἐκ* ²¹ *ἐκ* ²² *ἐκ* ²³ *ἐκ* ²⁴ *ἐκ* ²⁵ *ἐκ* ²⁶ *ἐκ* ²⁷ *ἐκ* ²⁸ *ἐκ* ²⁹ *ἐκ* ³⁰ *ἐκ* ³¹ *ἐκ* ³² *ἐκ* ³³ *ἐκ* ³⁴ *ἐκ* ³⁵ *ἐκ* ³⁶ *ἐκ* ³⁷ *ἐκ* ³⁸ *ἐκ* ³⁹ *ἐκ* ⁴⁰ *ἐκ* ⁴¹ *ἐκ* ⁴² *ἐκ* ⁴³ *ἐκ* ⁴⁴ *ἐκ* ⁴⁵ *ἐκ* ⁴⁶ *ἐκ* ⁴⁷ *ἐκ* ⁴⁸ *ἐκ* ⁴⁹ *ἐκ* ⁵⁰ *ἐκ* ⁵¹ *ἐκ* ⁵² *ἐκ* ⁵³ *ἐκ* ⁵⁴ *ἐκ* ⁵⁵ *ἐκ* ⁵⁶ *ἐκ* ⁵⁷ *ἐκ* ⁵⁸ *ἐκ* ⁵⁹ *ἐκ* ⁶⁰ *ἐκ* ⁶¹ *ἐκ* ⁶² *ἐκ* ⁶³ *ἐκ* ⁶⁴ *ἐκ* ⁶⁵ *ἐκ* ⁶⁶ *ἐκ* ⁶⁷ *ἐκ* ⁶⁸ *ἐκ* ⁶⁹ *ἐκ* ⁷⁰ *ἐκ* ⁷¹ *ἐκ* ⁷² *ἐκ* ⁷³ *ἐκ* ⁷⁴ *ἐκ* ⁷⁵ *ἐκ* ⁷⁶ *ἐκ* ⁷⁷ *ἐκ* ⁷⁸ *ἐκ* ⁷⁹ *ἐκ* ⁸⁰ *ἐκ* ⁸¹ *ἐκ* ⁸² *ἐκ* ⁸³ *ἐκ* ⁸⁴ *ἐκ* ⁸⁵ *ἐκ* ⁸⁶ *ἐκ* ⁸⁷ *ἐκ* ⁸⁸ *ἐκ* ⁸⁹ *ἐκ* ⁹⁰ *ἐκ* ⁹¹ *ἐκ* ⁹² *ἐκ* ⁹³ *ἐκ* ⁹⁴ *ἐκ* ⁹⁵ *ἐκ* ⁹⁶ *ἐκ* ⁹⁷ *ἐκ* ⁹⁸ *ἐκ* ⁹⁹ *ἐκ* ¹⁰⁰ *ἐκ* ¹⁰¹ *ἐκ* ¹⁰² *ἐκ* ¹⁰³ *ἐκ* ¹⁰⁴ *ἐκ* ¹⁰⁵ *ἐκ* ¹⁰⁶ *ἐκ* ¹⁰⁷ *ἐκ* ¹⁰⁸ *ἐκ* ¹⁰⁹ *ἐκ* ¹¹⁰ *ἐκ* ¹¹¹ *ἐκ* ¹¹² *ἐκ* ¹¹³ *ἐκ* ¹¹⁴ *ἐκ* ¹¹⁵ *ἐκ* ¹¹⁶ *ἐκ* ¹¹⁷ *ἐκ* ¹¹⁸ *ἐκ* ¹¹⁹ *ἐκ* ¹²⁰ *ἐκ* ¹²¹ *ἐκ* ¹²² 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HOM. 8. fellowservants as God doth with oneself, to submit oneself to the Master, to obey; to express one's gratitude for all things, even though we be insulted or beaten.

For in truth he that confesses thanks due to God for what he suffers, will not revenge himself on him that has done him wrong, for he that takes revenge acknowledges no gratitude. But let not us follow the man that demanded the hundred pence, lest we hear, *Thou wicked servant*, for nothing is worse than this ingratitude. So then they who revenge are ungrateful.

S. Matt. xviii. 32. But why did he begin his list with fornication? For **c. iii. 5.** having said, *Mortify your members which are upon the earth*, he immediately says, *fornication*; and so he does almost every where. Because this passion hath the greatest sway, **1 Thess. iv. 3.** for even when writing his Epistle to the Thessalonians he did the same. And what wonder? since to Timothy even

1 Tim. v. 22. he saith, *Keep thyself pure*¹; and again elsewhere, *Follow peace with all men, and holiness*¹, without which *no man shall see the Lord*. Put to death, he saith, *your members*.

Heb. xii. 14.
¹ ἀγνόν, chaste.

Ye know of what sort that is which is dead, hated, loathed, dropping to decay. If thou put any thing to death, it doth not when dead continue dead, but presently is corrupted, like the body. Extinguish then the heat, and nothing that

² al. 'and it continues dead.' is dead abideth². He shews that he has the same thing in hand, which Christ wrought in the Laver. Therefore also he calleth them *members*, as though introducing some cham-

³ ἀπιστία. pion³, thus advancing his discourse to greater emphasis. And he well said, *Which are upon the earth*, for here they continue, and here they are corrupted, far rather than these our members. So that not so truly is the body of the earth, as sin is earthly, for the former indeed appears even beautiful at times, but those members never. And those members last after all things that are upon the earth. If the eye be such, it seeth not the things in the heavens; if the ear, if the hand, if thou mention any other member whatsoever. The eye seeth bodies, and beauties, and riches; these are the things of earth, with these it is delighted: the ear with soft strains, and harp, and pipe, and filthy talking; these are things concerned with earth.

¹ ἀγιασμόν, Sanctification, as 1 Thess. iv. 3. Comp, Exod. xix. 10, 15, 22. [and on Hebrews, hom. 30, pp. 351 sq. O.T.]

When therefore he has placed his hearers above, near the COL. III. 15. Throne, he then says, *Mortify your members which are upon the earth.* For it is not possible to stand above with these members; for there is nothing there for them to work upon. And this clay is worse than that, for that clay indeed becometh gold, *for this corruptible*, he saith, *must put on incorruption*, but this clay can never be retempered ¹ more. So ¹ 1 Cor. xv. 53. ἀναχω- νευθῆναι, recast. that these members are rather *upon the earth* than those. Therefore he said not, 'of the earth,' but *which are upon the earth*, for it is possible that those should not be upon the earth. For it is necessary that these ² should be *upon the earth*, but that those ³ should, is not necessary. For when the ear hears nothing of what is here uttered, but only what is uttered in the heavens, when the eye sees nothing of what is here, but only what is above, it is not *upon the earth*; when the mouth speaketh nothing of the things here, it is not *upon the earth*; when the hand doeth no evil thing, then they are not of things *upon the earth*, but of those in the heavens.

So Christ also saith, *If thy right eye offend thee*, that is, if ⁽⁴⁾ S. Matt. v. 29. thou lookest unchastely, 'cut it out,' that is, thine evil thought. And he seems to me to say, *fornication, uncleanness, inordinate affection, concupiscence*, of the same, namely of fornication: the Apostle by means of all these expressions drawing us away from that thing. For in truth this is an *inordinate affection*; and like as the body is subject to any affection, or to fever, or to wounds, so also is it with this. And he said not *Restrain*, but *Mortify*, so that they never rise up more, and *put them away*. That which is dead, we put away; for instance, if there be callosities ⁴ in the body, ⁴ τῶλοι. their body is dead, and we put it away. Now, if thou cut into that which is quick, it produces pain, but if into that which is dead, we are not even sensible ⁵ of it. So, in truth, ⁵ So Mss. old Edd. 'pained.' is it with the passions; they make the soul unclean; they make the soul, which is immortal, passible.

How covetousness is said to be idolatry, we have oftentimes explained. For the things which do most of all lord it over the human race, are these, covetousness, unchasteness, and evil concupiscence. *For which things' sake cometh*, he saith, *the wrath of God upon the children of disobedience.* The children of disobedience, he calls them, to deprive them

- HOM. 8.** of excuse, and to shew that it was because they would not be obedient, that they were in that condition. *In the which ye also*, he saith, *walked some time*, and (afterward) became obedient^m. He points again at those whoⁿ were still in them, and praises them, speaking thus, *But now do ye also put away all these, anger, wrath, malice, evil-speaking¹, filthy communication*. But he advanceth his discourse against others. He is speaking of the revilings which arise from passion and abuse, just as when he speaks of 'wickedness^o' he means that which arises from wrath. And in another place, to shame them, he says, *for we are members one of another*. He makes them out to be as it were manufacturers of men; casting away this one, and receiving that. In that place, he said, *members*; in this, he speaks of the whole man; there he spoke of the heart, or wrath; the mouth, or blasphemy; the eyes, or fornication; covetousness, the hands and feet; lying, the thought itself, and the old mind. One
- Eph. iv. 25.** ¹ E. V. *blasphemy*.
- v. 5.** ² the new man, see vv. 10, 12.
- Gal. vi. 2.** ³ πιστός.
- royal form it² hath, that, namely, of Christ. They whom he has in view, appear to me rather to be of the Gentiles. For like as earth, being but sand, whether greater or less, first losing its own form, doth afterwards become gold; and like as wool, of whatever kind it be, receiveth another form, and hides its former one: so truly is it also with the faithful³. *Forbearing*, he saith, *one another*, he sheweth what is just: do thou forbear him, and he thee; and so he says in the Epistle to the Galatians, *Bear ye one another's burdens*. And *be ye thankful*, he saith. For this is what he every where especially seeks, the chiefest of good things.

(5)
MORAL.

Give we thanks then in all things, whatever happens; for this is thankfulness. For to do so in prosperity indeed, is no great thing, for the nature of the circumstances of itself impels one thereto; but when being in extremities we give thanks, then it is admirable. For when we give thanks, in circumstances under which others blaspheme and

^m καὶ ἐπεσθῆτε, al. ὅτε ἔζητε ἐν αὐτοῖς. 'When ye lived in them,' (instead). The meaning is the same, that they had left them, which is implied in the aorist.

ⁿ reading δεικνυσθαι αὐ τοὺς for ὁ αὐτοὺς. which would give the sense, 'He shews them to be still in them.'

[^o He is probably referring to Rom. i. 29, 1 Cor. v. 8.]

exclaim discontentedly^p see how great philosophy is here. COL. III. 15.
 First, thou hast rejoiced¹ God; next, thou hast shamed ἡ ὀφθαλμο-
 νας. the devil; thirdly, thou hast even made that which hath
 happened to be nothing; for all at once thou givest thanks,
 and God cuts short² the pain, and the devil departs. For ἡ ὀφθαλμο-
 νας. if thou exclaimest discontentedly, he, as having succeeded
 in his wish standeth close by thee, and God, as being
 blasphemed, leaveth thee, and thy calamity is heightened;
 but if thou givest thanks, he, as gaining nought, departs,
 and God, as being honoured, requites thee with greater
 honour. And it is not possible, that a man who giveth
 thanks for his evils should be sensible of them. For his soul
 rejoiceth, as doing what is right; conscience forthwith is
 bright and exults in its own commendation; and that soul
 which is bright cannot possibly be sad of countenance. But
 in the other case, along with the misfortune, conscience also
 assails him with her lash; whilst in this, she crowns, and
 proclaims him.

Nothing is holier than that tongue which in evils giveth
 thanks to God; truly in no respect doth it fall short of that
 of martyrs; both are alike crowned, both this, and they.
 For over this one also stands the executioner³ to force it to δὲ δῆμος. deny
 God by blasphemy; there stands over it the devil,
 torturing⁴ it with executioner⁵ thoughts, darkening it with κατα-
 ξαίνων.
 δὲ δῆμοις. despondencies. If then one bear his griefs, and give thanks,
 he hath gained a crown of martyrdom. For instance, is her γ. on
 S. Matt.
 Hom.
 xiii. p.
 220.
 Tert.
 Ap. i. 2.
 p. 6. O.T. little child sick, and doth she give God thanks? this is a
 crown to her. What torture so bad that despondency is not
 worse? still it doth not force her to vent forth a bitter word.
 It dies. Hath she again given thanks? She hath become the
 daughter of Abraham. For if she sacrificed not with her
 own hand, yet she was pleased with the sacrifice, which is
 the same; for she felt no indignation when the gift was taken
 away.

Again, her child is sick: hath she made no amulets^q? It
 is counted to her as martyrdom, for she sacrificed her son in
 her resolve⁶. For what, even though those things are unavail- ἡ γὰρ.

^p ἀποδυσκετῶσιν. see on Stat. Hom. xv. (2) p. 251 O.T. note f.

^q περιπλάττα. see on Stat. Hom. xix. p. 321 O.T. and note v. Perhaps it
 should be ἐπέθηκε, 'she hath tied on.'

How. 8. ing and a mere cheat and mockery, still there were nevertheless those who sought to persuade her that they do avail : and she chose rather to see her child dead, than to put up with idolatry. As then she is a martyr, whether it be in her own case, or in her son's, that she hath thus acted, or in her husband's, or any other's of her dearest ; so is that other one an idolatress. For it is evident that she would have done sacrifice, had it been allowed her to do sacrifice ; yea, rather, she hath even now performed the act of sacrifice. For these amulets, though they who make money by them are for ever rationalizing¹ about them, and saying, 'we call upon God, and do nothing extraordinary,' and the like ; and 'the old woman is a Christian, and one of the faithful ;' the thing is idolatry. Art thou one of the faithful ? sign the Cross ; say, this I have for my only weapon ; this for my remedy ; and other I know none. Tell me, if a physician should come to one, and neglecting the remedies belonging to his art, should use incantation, should we call that man a physician ? By no means : for we see not the remedies of medicine ; so neither, in this case, do we see those of Christianity.

¹ φιλοσοφῶσιν.

Other women again tie about them² the names of rivers, and venture numberless things of like nature. Lo, I say, and forewarn you all, that if any be detected, I will not spare them again, whether they have made amulet, or incantation, or any other thing of such an art as this. What then, saith one, is the child to die ? If he have lived through this means, he did then die, but if he have died without this, he then lived. But now, if thou seest him attaching himself to harlots, thou wishest him buried, and sayest, 'why, what good is it for him to live ?' but when thou seest him in peril of his salvation, dost thou wish to see him live ? Heardest thou not Christ saying, *He that loseth his life, shall find it ; and he that findeth it, shall lose it ?* Believest thou these sayings, or do they seem to thee fables ? Tell me in truth, should one say, 'Take him away to an idol temple, and he will live ;' wouldest thou endure it ? No ! she replies. Why ? 'Because,' she saith, 'he urges me to commit idolatry, but here, there is no idolatry, but simply incantation :' this is the device of

S. Matt.
xvi. 25.

² i. e. their children, *περίπτουσι*. In what he says presently after, he must be referring to the temporal ill effects of immorality.

Satan, this is that wiliness¹ of the devil to cloke over the Col. iii. 15.
 deceit, and to give the deleterious drug in honey. After he μεθο-
δεα.
 found that he could not prevail with thee in the other way²,
 he hath gone this way about, to charms, and old wives' fa-
 bles; and the Cross indeed is dishonoured, and these spells³ βάμνα-
τα lit.
threads.
 preferred before it. Christ is cast out, and a drunken and
 silly old woman is brought in. Our mystery is trodden
 under foot, and the imposture of the devil triumphs³. 3 χορεύει.

Wherefore then, saith one, doth not God reprove aid
 obtained from such sources? He hath many times reprov-
 ed it, and yet hath not persuaded thee; now He leaveth thee
 to thine error, for It saith, *God gave them over to a repro-* Rom. i.
28.
bate mind. These things, moreover, not even a Heathen
 who hath understanding could endure. A certain dema-
 gogue in Athens is reported once to have hung these things
 about him: when a philosopher who was his instructor, on
 beholding them, rebuked him, expostulated, satirized, made
 sport of him. For we are in so wretched a plight, as even
 to believe in these things!

And why, saith one, are there not now those who raise
 the dead, and perform cures? Why then, I say, why
 are there not now those who have a contempt of this pre-
 sent life? Do we serve God for hire? When man's nature
 was weaker, when the Faith had to be planted, there were
 many even such as this; but now He would not have us
 to hang upon these signs, but to be ready for death. Why
 then clingest thou to the present life? why lookest thou not
 on the future? and for the sake of this indeed canst bear
 even to commit idolatry, but for the other not so much as
 to restrain sadness? For this cause it is that there are
 none such now; because that life hath seemed to us ho-
 nourless, seeing that for its sake we do nothing, whilst for
 this, there is nothing we refuse to undergo. And why too
 that other farce, ashes, and soot, and salt? and the old wo-
 man again brought in? A farce truly, and a shame! And
 then, 'an eye,' say they, 'hath caught the child.'

Where will these satanical doings end? How will not the
 Heathen laugh? how will they not gibe when we say to
 them, 'Great is the virtue of the Cross;' how will they be

¹ i. e. of direct idolatry.

How. 8. when they see us having recourse to those things, which themselves laugh to scorn? Was it for this that God gave physicians and medicines? What then? Suppose they do not cure him, but the child depart? Whither will he depart? tell me, miserable and wretched one! will he depart to the demons? Will he depart to some tyrant? Will he not depart to heaven? Will he not depart to his own Lord? Why then grieveest thou? why weepest thou? why mournest thou? why lovest thou thine infant more than thy Lord? Is it not through Him that thou hast even it? Why art thou ungrateful? why lovest thou the gift more than the Giver? 'Nay, I am weak,' she replies, 'and cannot bear it, and my heart is troubled.' Set against this the fear of God. For if in bodily evils the greater covers the less, much more in the soul fear destroys fear, and sorrow, sorrow. Was the child beautiful? Be it what it may, not more beauteous than Isaac; was it an only one? so too was he. Was it born in thine old age? So too was he. **Acts vii. 20.** But is it fair? Well: be it ever so fair, it is not lovelier than Moses, who drew even barbarian eyes unto a tender love of him, and this too at a time of life when beauty is not yet disclosed; and yet this beloved thing did the parents cast into the river. Thou indeed both seest it laid out, and deliverest it to the burying, and goest to its monument; but they did not so much as know whether it would be food for fishes, or for dogs, or for other beasts that prey in the sea; and this they did, knowing as yet nothing of the Kingdom, nor of the Resurrection.

But suppose it is not an only child; but that after thou hast lost many, this also hath departed. But not so suddenly doth thy calamity come on thee as Job's did, nor with so sad an aspect: it is not from the roof falling in, it is not as they are feasting the while, it is not following on the tidings of other calamities.

But was it beloved by thee? But not more so than Joseph, the devoured of wild beasts; but still his father bore the calamity, and that which followed it, and the next to that. He wept, but he acted not with impiety; he mourned,

[¹ lit. 'and [his was] even sadder.' There is an awkward change of construction.]

but he uttered not discontent, but stayed at those words, *Col. iii. 15.*
 saying, *Joseph is not, Simeon is not, and will ye take Ben-* *Gen. xlii.*
jamin away? all these things are against me^{*}. Seest thou *36.*
 how the constraint of famine prevailed with him to be
 regardless of his children? and doth not the fear of God
 prevail with thee as much as famine?

Weep: I do not forbid thee: but aught blasphemous
 neither say nor do. Be thy child what he may, he is not
 like Abel; and yet nought of this kind did Adam say;
 although that calamity was a sore one, that his brother
 should have killed him. But I am reminded of others also
 that have killed their brothers; when, for instance, Absalom
 killed Amnon the eldest born, and king David loved his *2 Sam.*
 child[†], and sat indeed in sackcloth and ashes, yet he neither *xiii.*
 brought soothsayers, nor enchanters, (although there were
 such then, as Saul shews,) but he made supplication to God.
 So do thou likewise: as that just man did, so do thou also;
 the same words say thou, when thy child is dead, *I shall go* *1b. xii.*
to him, but he will not come to me. This is true wisdom, *23.*
 this is affection. However much thou lovest thy child, thou
 lovest not so much as he did then. For even though his
 child were born of adultery, yet that blessed man's love of
 the mother was at its height[‡], and ye know that the offspring
 shares the love towards the parent. And so great was his
 love toward it, that he even wished it to live, though it
 would be his own accuser: but still he gave thanks to God.
 What, thinkest thou, did Rebecca suffer, when his brother
 threatened Jacob? and yet she grieved not her husband,
 but bade him send her son away. When thou hast suffered *Gen.*
 any calamity, think on what is worse than it, and thou wilt *xxvii. 46,*
 have a sufficient consolation; and consider with thyself, *xxviii. 1.*
 what if he had died in battle? what if in fire? And what-
 soever our sufferings may be, let us think upon things yet
 more fearful, and we shall have comfort sufficient, and let
 us ever look around us on those who have undergone more
 terrible things, and if we ourselves have ever suffered heavier
 calamities. So doth Paul also exhort us; as when he saith,

^{*} or (Gr.) *are come upon me.* [†] He passes on to the child of Bathsheba.

[‡] *ἡκμασεν.* *2 Sam. xii. 24.* gives the impression that David laid the crime to his own charge, and regarded her as wronged.

HOM. 8. *Ye have not yet resisted unto blood, striving against sin :* and
Heb. xii. again, *There hath no temptation taken you but such as is*
4. *common to man.* Be then our sufferings what they may,
1 Cor. x. let us look round on what is worse, (for we shall find such,)
13. and thus shall we be thankful. And above all, let us give
thanks for all things continually ; for so both these things
will be eased, and we shall live to the glory of God, and
obtain the promised good things, whereunto may all we
attain, through the grace and love toward man of our Lord
Jesus Christ, with Whom, to the Father, together with the
Holy Spirit, be glory, might, honour, now and for ever
and ever. Amen.

HOMILY IX.

COL. iii. 16, 17.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

HAVING exhorted them to be thankful, he shews also the way. And what is this? That, of which I have lately discoursed to you. In what words? *Let the word of Christ dwell in you richly*; or rather he sheweth not this way alone, but another also. For I indeed said that we ought to reckon up those who have suffered things more terrible, and those who have undergone sufferings more grievous than ours, and to give thanks that such have not fallen to our lot; but what saith he? *Let the word of Christ dwell in you*; that is, the teaching, the doctrines, the exhortation, wherein he says, that the present life is nothing, nor yet its good things. If we consider these, we shall yield to no hardships whatever. *Let it dwell in you*, he saith, *richly*, not simply dwell, but with great abundance. Harken ye, as many as are of the world¹, and have the charge of wife and children; how to you too he commits especially the reading of the Scriptures; and that not to be done lightly, nor in any sort of way, but with much earnestness. For as the rich in money can bear fine and damages, so he that is rich in the doctrines of philosophy will bear not poverty only, but every calamity also easily, yea, more easily than the other. For in the one case the man who is rich must needs be impoverished by discharging the fine, and be put to shame, and if he should often suffer in that way, will no longer be able to bear it, but in this case it is not so; for

S. Matt.
vi. 25 &c.

¹ not in a
bad
sense.

Hom. 9. we spend not to waste our wholesome thoughts when it is necessary for us to bear aught we would not choose, but they abide with us continually. And mark the wisdom of this blessed man. He said not, *Let the word of Christ* be in you, simply, but what? *dwell in you, and richly.*

In all wisdom, teaching and admonishing one another. *In all*, he says. Virtue he calls wisdom; and lowliness of mind, and almsgiving, and other such like things, are wisdom, just as the contraries are folly, for cruelty too cometh of folly. Whence in many places It calleth the whole of sin folly. *The fool*, saith one, *hath said in his heart, There is no God*; and again, *My wounds stink and are corrupt from the face of my foolishness.* For what is more foolish, tell me, than one who wrappeth himself about in his garments, yet leaveth his own brethren naked; who feedeth dogs, and careth not that the image of God is famishing; who is persuaded generally ¹ that human things are nought, and yet is wedded to them as if immortal? As then nothing is more foolish than such an one, so is nothing wiser than one that achieveth virtue. For mark; he is altogether wise^a, saith Paul; he imparteth all his substance, he is pitiful, he is loving to men ², he hath well considered that he beareth a common nature with them; he hath well considered the use of wealth, that it is worthy of no estimation; that one ought to be sparing of bodies that are of kin to one, rather than of wealth. He that despiseth glory is altogether wise, for he knoweth human affairs; and philosophy is the knowledge of things divine and human. So then he knoweth what things are divine, and what are human, and from the one he keeps himself, on the other he bestoweth his pains. He knows also how to give thanks to God in all things; he considers the present life as nothing; therefore he is neither delighted with prosperity, nor grieved with the opposite condition.

And tarry not for another to teach thee, for thou hast the oracles of God: no man teacheth thee as they. For he ^b indeed oft concealeth much for vain-glory's sake and envy. ³ **βιωτικοί.** Hearken, I entreat you, all ye that are careful for this life ³,

[^a *πάσσοφος*. Field considers him to be alluding to the words of the text, *ἐν πάσῃ σοφίᾳ, in all wisdom.*]

[^b i. e. the *ἕτερος διδάσκαλος*, the other teacher just mentioned.]

and procure books that will be medicines for the soul. If ye Col.iii.16. will not any other, yet get you at least the New Testament, the Apostle^c, the Acts, the Gospels, for your constant teachers. If grief befall thee, dive into them as into a chest of medicines; take thence comfort of thy trouble, be it loss, or death, or bereavement of relations; or rather dive not into them merely, but take them wholly to thee; keep them in thy mind.

This is the cause of all evils, the not knowing the Scriptures. We go into battle without arms, and how should we come off safe? Well contented should we be if we can be safe with them, let alone without them. Throw not the whole upon us! Sheep ye are, still not without reason, but rational; Paul committeth much to you also. They that are under instruction do not continue for ever learning; for then they are not taught. If thou art for ever learning, thou wilt never learn. Do not come as if thou wert to be always learning; (for so thou wilt never know;) but as intending to finish learning, and to teach others. In the arts do not all persons continue for set times, in mathematics for instance, and in a word, in all arts? Thus we all fix definitely a certain known time; but if thou art ever learning, it is a certain proof thou hast learned nothing.

This reproach God spake against the Jews. *Borne from the belly, and instructed even to old age.* If ye had not always been expecting this, all things would not have gone backward in this way. Had it been so, that some had finished learning, and others were about to have finished, our work would have gone forward; ye would both have given place to others, and would have helped us as well. Tell me, were some to go to a grammarian and continue always learning their letters, would they not give their master much trouble? How long shall I have to discourse to you concerning life¹? In the Apostles' times it was not thus, but they continually passed rapidly on², appointing those who were before learners to be the teachers of any others that were under instruction. Thus they were enabled to circle the world, through not being bound to one place. How much instruction, think ye, do your brethren in the

(2)
Is. xli.
3, 4.
LXX.

¹ βλὼν.
practice.
² μετα-
πράττον.

[see on
Hebrews
hom. 30
pp. 352
sq. O.T.]

[c i. e. S. Paul's Epistles]

Hom. 9. country stand in need of, [they] and their teachers? But ye hold me rivetted fast here¹. For, before the head is set right, it is superfluous to proceed to the rest of the body. Ye throw every thing upon us. Ye alone ought to learn from us, and your wives and your children from you; but ye leave all to us. Therefore our toil is excessive.

¹ προσ-
ηλώσαν-
τες.
² τὸ ἀνε-
παχθῆς.
³ φιλοσο-
φίας.
⁴ σωφρο-
σύνης.
Ps. l. 1. *Blessed is the man that hath not walked in the counsel of the ungodly*; and again, *I have not sat in the council of vanity*; and again, *in his sight a wicked doer is contemned, but he honoureth those that fear the Lord,*) of companying with the good, (and these subjects thou wilt find there in abundance,) of keeping the belly in subjection, of abstaining from violence and intemperance, of not overreaching; that money is nothing, nor glory, and other things such like.

When thou hast trained him in these from childhood, thou wilt lead him forward by little and little even to the higher things. The Psalms contain all things, but the Hymns again have nothing human: when he has been instructed out of the Psalms, he will then know hymns also, as a diviner thing. For the Powers above chant hymns, not psalms. For a hymn⁴, saith one, *is not comely in the mouth of a sinner*;

⁴ ὕμνος,
Rec. t.
α' vos.
praise.
Ecclus.
xv. 9.

and again, *Mine eyes shall be upon the faithful of the land,* COL. III. 17.
that they sit together with me ; and again, *he that worketh* Ps. ci.
haughtiness hath not dwelt in the midst of my house ; and 6, 7.
again, He that walketh in a blameless way, he ministered LXX.
unto me. Ib. 6. LXX.

So that ye should safely guard them from intermixing themselves, not only with friends, but even with servants. For the harm done to the free is incalculable, when we place over them corrupt slaves. For if when enjoying all the benefit of a father's affection and wisdom, they can with difficulty be preserved safe throughout; when we hand καταχευ. them over to the unscrupulousness of servants, they use δέρ. them like enemies, thinking that they will prove milder δυνα- masters to them, when they have made them perfect fools, στείας. and weak, and worthy of no respect. ἀπλῶς.

More than than all other things together let us attend seriously to this. *I have loved,* saith he, *those that love Thy law.* Him then let us too emulate, and them that are such let us love. And that the young may further be taught chastity, let them hear the Prophet, saying, *My loins are* Ib. cxix.
filled with illusions ^a; and again, let them hear him saying, 165. not exact.
Thou hast utterly destroyed every one that goeth a whoring Ib.
from Thee. And, that one ought to curb ² the belly, let xxxviii.
them hear again, *And slew,* he saith, *the more part of them* 7. LXX.
while the meat was yet in their mouths : and that they ought Ib. lxxiii.
to be above bribes, *If riches become abundant* ³, *set not your* 27.
heart upon them ; and that they ought to keep glory in sub- Ps. lxxviii.
jection, *Nor shall his glory descend together after him :* and 30. LXX.
not to envy the wicked, *Be not envious of the workers of* Ib. lxii. 10.
iniquity : and to count power ⁴ as nothing, *I saw the un-* Ib. xlix.
godly in exceeding high place, and lifting himself up as the 17.
cedars of Libanus, and I passed by, and, lo ! he was not : Ib.
and to count these present things as nothing, *They counted* xxxvii. 1.
the people happy, that are in such a case ; blessed are the Ib. 35, 36.
people, whose helper is the Lord their God : that we do not Ps. cxlv.
sin without notice ⁵, but there is a retribution, *for,* he saith, 15. LXX.
Thou shalt render to every man according to his works : and Ps. lxii.
why He doth not requite them day by day ? *God is a judge,* 12. LXX.
Ps. vii.

^a ἐμπαγμάτων. Evil spirits being supposed to 'make sport of' the soul by means of the body.

⁵ πλοσιν, Savile, marg. and 2 Mss. and so LXX. and E. V. *fattest.* Edd. πλείοσιν.

HOM. 9. *righteous, and strong, and longsuffering*: that lowliness of
 Ps. cxxxī. mind is good, *Lord, he saith, my heart is not lifted up*;
 1. Ib. lxxiii. that pride is evil, *Therefore, he saith, pride took hold on*
 6. *them wholly*¹; and again, *The Lord resisteth the proud*; and
 Prov. iii. again, *Their injustice shall come out as of fatness*: that
 34. almsgiving is good, *He hath dispersed, he hath given to the*
 Ps. lxxii. *poor, his righteousness remaineth for ever*: that to pity is
 7. LXX. praiseworthy, *He is a good man that pitieth, and lendeth*.
 στέατος, some- And thou wilt find there many more doctrines than these,
 times 'dough' full of true philosophy¹; such as, that one ought not to
 Ps. cxii. speak evil, *Him that privily slandereth his neighbour, him*
 9. *did I chase from me*.
 Ib. 5. Ps. ci. 5. LXX.

What is the hymn of those above? the Faithful know.
 What say the Cherubim above? What said the Angels?
 S. Luke ii. 14. *Glory to God in the highest*. Therefore after the psalmody
 1 ἐμφυλδ- come the hymns, as a thing of more perfection. *In psalms,*
 σφα- he saith, *in hymns, in spiritual songs, with grace singing in*
your hearts to God. He means either this, that God because
 of grace hath given us these things; or, songs in grace; or,
 admonishing and teaching one another in grace; or, that
 they had these gifts in grace; or, it is an epexegetis², and
 he means, from the grace of the Spirit. *Singing in your*
hearts to God. Not simply with the mouth, he means, but
 with heedfulness². For this is to *sing to God*, but that, to
 the air, for the voice is scattered without result. Not for
 display, he means. And even if thou be in the market-
 place, thou canst collect thyself³, and sing unto God, no
 one hearing thee: for Moses also in this way prayed, and
 was heard, for He saith, *Why criest thou unto Me?* albeit
 he said nothing, but cried in thought, (wherefore also God
 alone heard him,) with a contrite heart. For it is not for-
 bidden one even when walking to pray in his heart, and to
 dwell above.
 2 προσο-
 χης.
 3 συστρέ-
 ψαι.
 Ex. xiv. 15.

Ver. 17. *And whatsoever ye do, he saith, in word or in*
deed, do all in the name of our Lord Jesus Christ, giving
thanks to God and the Father by Him.

For if we thus do, there will be nothing polluted, nothing
 4 καλῆται. unclean, wherever Christ is called on⁴. If thou eat, if thou
 drink, if thou marry, if thou travel, do all in the Name of

¹ many mss. of LXX. add εἰς τέλος.

² i. e. an additional explanation, viz. of 'singing in your hearts.'

God, that is, calling Him to aid thee: in every thing first COL. iii. 17. praying to Him, so enter upon thy business. Wouldest thou speak somewhat? Set this¹ in front. For this cause we also place in front of our epistles the Name of the Lord. ¹ Sav. [with 2 mss.] 'Him.' Wheresoever the Name of the Lord is, all is auspicious². ² αἰσία. For if the names of Consuls make writings³ sure, much more doth the Name of Christ. Or he means this; after God say ye and do every thing, do not introduce the Angels besides. Dost thou eat? Give thanks to God both before and afterwards. Dost thou sleep? Give thanks to God both before and afterwards. Launchest thou into the forum? Do the same. Nothing worldly, nothing of this life: do all in the Name of the Lord, and all shall be prospered to thee. Whereonsoever the Name is set, there all things are auspicious. If It casts out devils, if It drives away diseases, much more will It render business easy. ³ γραμματεία.

And what is to *do in word or in deed*? Either requesting or performing any thing whatever. Hear how in the Name of God Abraham sent his servant; David in the Name of God slew Goliath. Marvellous is His Name and great. Again, Jacob sending his sons saith, *My God give you favour in the sight of the man*. For he that doeth this hath God for his ally without Whom he durst do nothing. As honoured then by being called upon, He will in turn honour by making their business easy. Invoke the Son, give thanks to the Father. For when the Son is invoked, the Father is invoked, and when He is thanked, the Son is thanked. Gen. xliii. 14.

These things let us learn, not as far as words only, but to fulfil them also by deeds. Nothing is equal to this Name, marvellous is it every where. *Thy Name*, he saith, *is ointment poured forth*, He that hath uttered it is straightway filled with fragrance. *No man*, it is said, *can call Jesus the Lord^h, but by the Holy Ghost*. So great things doth this Name work. If thou have said, In the Name of Father, and Son, and Holy Ghost, with faith, thou hast accomplished every thing. See, how great things thou hast done! Thou hast created a man, and wrought all the rest (that cometh) of Baptism! So, when used in commanding diseases, terri-

^h Or, "can say the Lord Jesus."

Hom. 9. ble is The Name. Therefore the Devil introduced those¹ of the Angels, envying us the honour. Such incantations are for the demons. Even if it be Angel, even if it be Archangel, even if it be Cherubim, allow it not; for neither will these Powers accept such addresses, but will even toss¹ them away from them, when they behold their Master dishonoured. 'I have honoured thee,' He saith, 'and have said, Call upon Me;' and dost thou dishonour Him? If thou chant this incantation with faith, thou wilt drive away both diseases and demons^k, and even if thou have failed to drive away the disease, this is not from lack of power, but because it is expedient it should be so. *According to Thy greatness*², he saith, *so also is Thy praise*. By this Name hath the world been converted, the tyranny dissolved, the devil trampled on, the heavens opened. We have been regenerated by this Name. This if we have, we beam forth. This maketh both martyrs and confessors; This let us hold fast as a great gift, that we may live in glory, and be well-pleasing to God, and be counted worthy of the good things promised to them that love Him, through the grace and lovingkindness of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Spirit, be glory, might, honour, now and for ever and ever. Amen.

¹ ἀποστέλλονται.

Ps. xlviii.
10.

² Name,

E. V.

¹ Or, 'the matters of the Angels,' (τὰ τῶν ἀγγέλων.)

^k Gretser de S. Cruce, l. iv. c. 3. quotes the Emperor Leo as speaking of curing a demoniac by the *Sign of the Cross, and the invocation of the Holy and life-giving Trinity*. This agrees with what he has said before, Hom. viii. p. 280. on the use of the Holy Sign. G. also quotes Tertullian de Bapt. 8. who alludes to this form of using it; 'The Faith sealed (obsignata) in the Father and the Son and the Holy Ghost [p. 264 O.T.].' There

were however other forms, as 'In the Name of our Lord Jesus Christ.' 'Deus in adiutorium meum intende,' &c. Gretser also refers to S. Chrys. Catech. ii. fin. where he bids every one on leaving his house cross himself, saying, 'I renounce thee, Satan, and thy pomp, and thy angels, and I place myself with Thee O Christ.' S. Cyr. Cat. iv. (10.) [p. 40 O.T.] also connects the Invocation of His Name with the Sign. S. Cyprian, Test. ii. 22 [p. 58 O.T.]. quotes Rev. xiv. 1. so as to imply this connection.

H O M I L Y X.

COL. iii. 18—iv. 1.

Wives, submit yourselves unto your husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing in¹ the Lord. Fathers, ^{*¹ R. t. and E.V.*} *provoke not your children, lest they be discouraged. Servants, obey in all things your masters according to the^{unto} flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God. Whatsoever ye do, do it heartily, as to the Lord, and not unto men; Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God². Masters, give unto² your servants that which is just and equal; knowing^{τῷ Θεῷ, added.} that ye also have a Master in heaven.*

WHY does he not give these commands every where, and in all the Epistles, but here, and in that to the Ephesians, and that to Timothy, and that to Titus? Because probably there were dissensions³ in these cities; or probably³ they were correct in other respects, but in these so deficient^{διχοστασίαι, factions.} that it was expedient they should hear about them. Rather, however, what he saith to these, he saith to all. Now this Epistle bears great resemblance to that to the Ephesians in these matters also. Either because it was not fitting to write about these things to men now^a at peace, who

^a He seems to class the Romans, Hebrews, Corinthians, and Galatians, together, as needing doctrinal instruction before these particulars, and to

consider the Thessalonians and Philip-
pians as needing them less from their
state of suffering.

Hom. 10. needed to be instructed in high doctrines as yet lacking to them, or because that for persons whom he had been comforting under trials, it were superfluous to hear on these subjects. So that I conjecture, that in this place the Church was now well-grounded, and that these things are said as in finishing ¹.

¹ πρὸς
τῷ τέλει.

Ver. 18. *Wives, be subject to your husbands, as it is fit in the Lord.*

That is, be subject for God's sake, because this adorneth you, he saith, not them. For I mean not that subjection which is due to a master, nor yet that alone which is of nature, but that for God's sake.

Ver. 19. *Husbands, love your wives, and be not bitter against them.*

² τὸ κατ-
ἀλληλογ.

See how again he has enjoined what is suitable ². As he there enjoineth both fear and love, so also doth he here. For it is possible for one who loves even, to be bitter. What he saith then is this: fight not; for nothing is more bitter than this fighting, when it takes place on the part of the husband toward the wife. For the fightings which happen between beloved persons, these are bitter; and he shews that this ariseth from great bitterness, when, saith he, any one is at variance with his own member. To love therefore is the husband's part, to yield is theirs. If then each one contributes his own part, all stands firm. For from being

³ φιλικῇ.

loved, the wife too becomes affectionate ³; and from her being submissive, the husband becomes gentle. And see how in nature also it hath been so ordered, that the one should love, the other obey. For when the party governing loves the governed, then every thing stands fast. Love from the governed is not so requisite, as from the governing towards the governed; for from the other obedience is due. For that the woman hath beauty, and the man desire, shews nothing else than that for the sake of love it hath been made so. Do not therefore, because thy wife is subject to thee, act the despot; nor because thy husband loveth thee, be thou puffed up. Let neither the husband's love elate the wife, nor the wife's subjection puff up the husband. For this cause hath He subjected her to thee, that she may be loved the more. For this cause He hath made thee to be loved, O

wife, that thou mayest easily bear thy subjection. Fear not, Col.iii.21.
O woman, in being a subject; for subjection to one that loveth thee hath no hardship. Fear not, O man, in loving, for thou hast her submissive. In no other way then could a bond have been. Thou hast then thine authority of necessity, proceeding from nature; maintain also the bond that proceedeth from love, for this alloweth the weaker to be endurable ^b.

Ver. 20. *Children, obey your parents in all things : for this is well-pleasing in the Lord.*

Again he has put that, *in the Lord*, at once laying down the laws of obedience, and shaming them, and putting them down. For this, saith he, is well-pleasing to the Lord. See how he would have us do all not from nature only, but, prior to this, from what is pleasing to God, that we may also have reward.

Ver. 21. *Fathers, provoke not your children, lest they be discouraged.*

Lo ! again here also is subjection and love. And he said not, "Love your children," for it had been superfluous, seeing nature itself constraineth to this; but what needed correction he corrected; that the love should in this case also be the more vehement, because that the obedience is greater. For It no where lays down as an exemplification the relation of husband and wife ^c; but what? hear the prophet saying, *Like as a father pitieth his children, so the Lord pitieth them* Ps. ciii. 13. And again Christ saith, *What man is there of you, whom if his son ask bread, will he give him a stone ?* S. Matt. vii. 9. *or if he ask a fish, will he give him a serpent ?*

Fathers provoke not your children, lest they be discouraged.

He hath set down what he knew had the greatest power to sting ¹ them; and whilst commanding them he has spoken ¹ *δαειν*. more like a friend; and no where does he mention God, for he would overcome parents, and bow their tender affections.

^b ἀνεκτῆν : he seems to mean, 'to be in an endurable position.' [But Downes' conjecture, approved by Field, though not admitted into the text, ἀνετον, suits the context well, 'He left the weaker free.']

^c According to another reading, 'But he shews that the affection is stronger in that case, since the obedience too is greater. And the Scripture every where makes it an exemplification.'

Hom. 10. He means, 'Make them not more contentious, there are occasions when you even ought to give way.'

Next he comes to the third kind of authority, saying,

Ver. 22. *Servants, obey your masters according to the flesh.*

There is here also a certain love, but that no more proceeding from nature, as above, but from habit, and from the authority itself, and the works done. Seeing then that in this case the sphere of love is narrowed, whilst that of obedience is amplified, he dwelleth upon this, wishing to give to these from their obedience, what the first have from nature. So that he discourseth not with the servants only^d for their masters' sakes but for their own also, that they may make themselves the object of tender affection to their masters. But he sets not this forth openly; for so he would

¹ *σπουδαιος*. doubtless have made them supine¹. *Servants*, he saith, *obey in all things your masters according to the flesh.*

(2) And see how always he sets down the names, *wives, children, servants*, as being a just claim² upon their obedience.

² *δικαιώματα*.

But that none might be pained, he added, *to your masters according to the flesh*. Thy better part, the soul, is free, he saith; thy service is but for a season. It therefore do thou subject, that thy service be no more of constraint. *Not with eye-service, as men-pleasers*. Make, he saith, thy service, which is by the law, to be from the fear of Christ. For if when thy master seeth thee not, thou doest thy duty and what is for his honour, it is manifest that thou doest it because of the sleepless Eye. *Not with eye-service*, he saith, *as men-pleasers*; thus implying, 'it is you who will have to sustain the damage.' For hear the prophet saying, *The Lord*

Ps. lxxx. 5.
LXX.

hath scattered the bones of the men-pleasers. See then how he spares them, and brings them to order. *But in singleness of heart*, he saith, *fearing God*. For that is not singleness, but hypocrisy, to hold one thing, and act another; to appear one when the master is present, another when he is absent. Therefore he said not simply, *in singleness of heart*, but *fearing God*. For this is to fear God, when, though none be seeing, we do not aught that is evil; but if we do, we fear

^d *μόνοις*. One would expect *μόνον*, as he speaks to the masters afterwards. But he may either mean that they were chiefly addressed, or that this is the object even of what is addressed to them separately.

not God, but men. Seest thou how he bringeth them to Col. iv. 1. order?

Ver. 23. *And whatsoever ye do, do it heartily, as to the Lord and not to men.*

He desires to have them freed not only from hypocrisy, but also from slothfulness. He hath made them instead of slaves free, when they need not the superintendence of their master; for the expression *heartily*, means this, 'with good will,' not with a slavish necessity, but with freedom, and of choice. And what is the reward?

Ver. 24. *Knowing, he saith, that of the Lord ye shall receive the reward of your inheritance: for ye serve the Lord Christ.*

For it is evident that from Him ye shall receive the reward. And that ye serve the Lord is plain from this.

Ver. 25. *But he that doeth wrong, he saith, shall receive the wrong which he hath done.*

Here he confirmeth his former statements. For that his words may not appear to be those of flattery, *he shall receive* he saith, *the wrong he hath done*, that is, he shall suffer punishment also, *for there is no respect of persons with God*. For, what if thou art a servant? it is no shame to thee. And truly he might have said this to the masters, as he did in the Epistle to the Ephesians. But here he seems to me Ephes. vi. 9. to be alluding to the heathen masters. For, what if he is a heathen and thou a Christian? Not the persons but the actions are examined, so that even in this case thou oughtest to serve with good will, and heartily.

Chap. iv. 1. *Masters, give unto your servants that which is just and equal.*

What is *just*? What is *equal*? To place them in plenty of every thing, and not allow them to stand in need of others, but to recompense them for their labours. For, because I have said that they have their reward from God, do not thou therefore deprive them of it. And in another place he saith, Ephes. vi. 9. *forbearing threatening*, wishing to make them more gentle; ¹ *for those were perfect men*; that is, *with what measure ye mete, it shall be measured to you again.* ² And the words, *there is no respect of persons*, are spoken with a view to these, ³ but they are assigned to the others, in order that these may

Hom. 10. receive them. For when we have said to one person what is applicable to another, we have not corrected him so much, as the one who is in fault. *Ye also*, along with them, he saith. He has here made the service common, for he saith, *knowing that ye also have a Master in heaven.*

Ver. 2. *Continue in prayer, watching in the same with thanksgiving.*

For, since continuing in prayers frequently makes persons listless, therefore he saith, *watching*, that is, sober, not wandering¹. For the devil knoweth right well how great a good prayer is; therefore he presseth heavily. And Paul also knoweth how careless^e many are when they pray, wherefore he saith, *continue*^f in prayer, as of somewhat laborious, *watching in the same with thanksgiving.* For let this, he saith, be your work, to give thanks in your prayers both for the seen and the unseen, and for the benefits He hath done to us whether with our wills or against our wills, and for the kingdom, and for hell, and for tribulation, and for refreshment. For thus is the custom of the Saints to pray, and to give thanks for the common benefits of all.

- (3) I know a certain holy man who prayeth thus. He used to say nothing before these words, but thus, "We give Thee thanks for all Thy benefits bestowed upon us unworthy from the first day until the present, for what we know, and what we know not, for the seen, for the unseen, for those in deed, those in word, those with our wills, those against our wills, for all that have been bestowed upon us unworthy; for tribulations, for refreshments, for hell, for punishment, for the kingdom of heaven. We beseech Thee to keep our soul holy, having a pure conscience; an end worthy of Thy lovingkindness. Thou that lovedst us so as to give Thy Only-Begotten for us, grant us to become worthy of Thy love; give us wisdom in Thy word, and in Thy fear. Only-Begotten Christ, inspire the strength that is from Thee. Thou that gavest Thy Only-Begotten for us, and hast sent forth Thy Holy Spirit for the remission of our sins, if in aught we have wilfully or unwillingly transgressed, pardon, and impute it not. Remember

^e ἀκηδιῶσι, generally used of giving up caring for anything in despair. ^f seven deadly sins is of this origin. ¹ προσκατερείτε, persevere. But the name 'acedia' amongst the

all that call upon Thy Name in truth ; remember all that Col. iv. 4. wish us well, or the contrary, for we are all men." Then having added the Prayer ¹ of the Faithful, he there ended ; ¹ The Lord's Prayer. κοινωνία. and a binding together. For many benefits doth God bestow upon us even against our wills ; many also, and even more, without our knowledge even. For when we pray for one thing, and He doeth to us the reverse, it is plain that He doeth us good even when we know it not.

Ver. 3. *Withal praying also for us.* See his lowly-mindedness ; he sets himself after them.

That God would open to us a door of utterance, to speak the mystery of Christ. He means an entrance, and boldness in speaking. Wonderful ! A wrestler so great said not ' that I may be freed from my bonds, ' but being in bonds he exhorted others ; and exhorted them for a great object, that himself might get boldness in speaking. Both the two are great, both the quality of the person, and of the thing. Wonderful ! how great is the dignity ! *The mystery*, he saith, *of Christ*. He shews that nothing was so dearly desired by him as to speak it. *For which also I am in bonds : that I may make it manifest* v. 4. *as I ought to speak.* He means with much boldness of speech, and withholding nothing. His bonds display, not obscure him. With much boldness, he means. Tell me, art thou in bonds, and dost thou exhort others ? Yea, my bonds give me the greater boldness ; but I pray for God's furtherance, for I have heard the voice of Christ saying, *When they* S. Matt. x. 19. *deliver you up take no thought how or what ye shall speak.* And see, how he has expressed himself in metaphor, *that God would open to us a door of utterance* ; (see, how unassuming ² he is, and how he expresses himself in his bonds ;) ² εὐφροσ. he means, that He would soften their hearts ; still he said not so ; but, ' that He would give us boldness ; ' out of lowly-mindedness he thus spoke, and that which he had, he asks to receive.

He shews in this Epistle, why Christ came not in those times, in that he calleth the former things *shadow, but the* Col. ii. 17. *body*, saith he, *is of Christ*. So that it was necessary they should be formed to habits under the shadow. At the same time also he exhibits the greatest proof of the love he bears

HOM. 10. to them; 'in order that ye,' he saith, 'may hear, *I am in bonds.*'

MORAL. Again he sets before us those bonds of his, which I so greatly love, which rouse up my heart, and always draw me into longing to see Paul bound, and in his bonds writing, and preaching, and baptizing, and catechizing. In his bonds he was referred to on behalf of the Churches every where; in his bonds he builded up incalculably. Then was he rather at large¹. For hear him saying, *So that many of the brethren, waxing confident by my bonds, are much more bold to speak the word without fear.* And again he makes the same avowal of himself, saying, *For when I am weak, then am I strong.* Wherefore he said also, *But the word of God is not bound.* He was bound with malefactors, with prisoners, with murderers; he, the teacher of the world, he that had ascended into the third heaven, that had heard the unspeakable words, was bound. But then was his course the swifter. He that was bound was now loosed; he that was unbound was bound. For he indeed was doing what he would; whilst the other prevented him not, nor accomplished his own purpose.

¹ ἐλευθερος.
Phil. i.
14.

2 Cor.
xii. 10.
2 Tim.
ii. 9.

2 Cor.
xii. 4.

What art thou about, O senseless one? Thinkest thou he is a fleshly runner? Doth he strive in our race-course? His conversation is in heaven; him that runneth in heaven things on earth cannot bind nor hold. Seest thou not this sun? Enclose his beams with fetters! stay him from his course! Thou canst not. Then neither canst thou Paul! Yea, much less this one than that, for this enjoyeth more of Providence than that, seeing he beareth to us light, not such as that is, but the true.

Where now are they who are unwilling to suffer aught for Christ? But why do I say 'suffer,' seeing they are unwilling even to give up their wealth. In time past Paul both bound and cast into prison; but since he is become Christ's servant, he glorieth no more of doing, but of suffering. And this, *κέρημα*, moreover, is marvellous in the Gospel, when it is thus raised up and increased by ill-sufferers themselves, and not by ill-doers. Where hath any seen such contests as this? He that suffereth ill, conquers; he that doeth ill, is worsted.

Brighter is this man than the other. Through bonds the Gospel entered. *I am not ashamed*, yea, I glory even he saith, and preach The Crucified. For consider, I pray: the whole world left those who were at large, and went over to the bound; turning away from the imprisoners, it honoureth those laden with chains; hating the crucifiers, it worships the Crucified. COL. iv. 4.
Rom. i.
16.

Not the only marvel is it that the preachers were fishermen, that they were ignorant; but that there were other hindrances, hindrances, that is, by nature; and yet the increase was all the more abundant. Not only was their ignorance no hindrance, but even it itself caused the Gospel to be manifested. For hear Luke saying, *And perceiving that they were unlearned and ignorant men, they marvelled.* (4)
Acts iv.
13.

Not only were bonds no hindrance, but the very bonds made them more confident. Not so bold were the disciples when Paul was at large, as when he was bound. For he saith, *they are much more bold to speak the word of God without fear.* Where are they that deny that the Gospel is from God? Was not their ignorance enough to procure them to be rejected? Ought not then [the hindrances] in this case¹ too to have affrighted them? For ye know that by these two passions the many are possessed, vain-glory and cowardice. Suppose their ignorance suffered them not to feel ashamed, still the dangers must have put them in fear. Phil. i.
14.
¹ Downes
conj.
'would
not both
then &c.'

But, saith one, they wrought miracles. Ye do believe then that they wrought miracles. But did they not work miracles? This is a greater miracle than to work them, if they drew men to them without miracles. Socrates too amongst the Greeks was put in bonds. What then? Did not his disciples straightway flee to Megara? Firmly they accepted (did they not?) his arguments about immortality. But see what happened here. Paul was put in bonds, and his disciples waxed the more confident, with reason, for they saw that the Gospel was not hindered. For canst thou put the tongue in bonds? it is by this that it chiefly runneth. For as, except thou have bound the feet of the runner, thou hast not prevented him from running; so, except thou have bound the tongue of an evangelist, thou hast not hindered him from running. And as the former, ² Or, 'Be-
lieve
then, be-
cause
they &c.'

³ The Gospel.

Hom. 10. if thou have bound his loins, runneth on the rather, and is supported, so too the latter (if^s thou have bound him,) preacheth the rather, and with greater boldness.

A prisoner is in fear, when he is merely bound : but one that despiseth death, how should he be bound ? They did the same as if they had put Paul's shadow in bonds, and had gagged its mouth. For it was a fighting with shadows; for he was both more tenderly regretted by his friends, and more revered by his enemies, for they looked on the bonds he wore as a prize for courage. A crown too binds the head ; but it disgraces it not, yea rather, it makes it brilliant. Against their wills they crowned him with his chain. For tell me, was it possible one could fear iron, who braved the adamantine gates of death ?

Come we, beloved, to emulate these bonds. As many of you women as deck yourselves with trinkets of gold, long ye for the bonds of Paul. Not so glitters the collar round ¹ *ἡσυχία*. your necks, as the grace of these iron bands played about ¹ his soul ! If any longs for those, let him hate these. For what communion hath softness with courage ? tricking out of the body with philosophy ? Those bonds Angels reverence, these they even make a mock of ; those bonds are wont to draw up earth to heaven ; these bonds draw down to earth from heaven. For in truth these are bonds, not those ; those are ornament, these are bonds ; these afflict the soul along with the body ; those adorn the soul along with the body.

Wouldest thou be convinced that those are ornament ? Tell me which would more have won the notice of the spectators ? thou or Paul ? And why do I say, 'thou ?' the queen herself who is all bedecked with gold would not have attracted the spectators so much ; but if it had chanced that both Paul in his bonds and the queen had entered the Church at the same time, all would have removed their eyes from her to him ; and with good reason. For to see a man of a nature greater than human, and who had nought of man about him, but was an angel upon earth, is more admirable than to see a woman decked with finery. For such

^s *δεσμούμενος*, Ed. Par. inserted from one Ms. [It is not admitted into the text by Field, but it is sufficiently suggested in the context.]

indeed one may see both in theatres, and in pageants, and COL. iv. 4.
 at baths, and many places; but whoso seeth a man with
 bonds upon him, and yet deeming himself to have the
 greatest of ornaments, and not giving way under his bonds,
 doth not behold a spectacle of earth, but one worthy of the
 heavens. The soul that is in that way attired looks about,
 —who hath seen? who not seen^h?—is filled with pride, is
 possessed with anxious thoughts, is bound with countless
 other passions: but he that hath these bonds on him, is
 without pride: his soul exulteth, is freed from every anxious
 care, is joyous, hath its gaze on heaven, is clad with wings.
 If any one were to give me the choice of seeing Paul either
 stooping¹ out of heaven, and uttering his voice, or out of <sup>1 διακρί-
 πτορτα.
 [see on
 Eph.
 Hom. 8.
 pp. 180,
 181.
 O. T.]</sup>
 the prison, I would choose the prison. For they of heaven
 visit him when he is in the prison. The bonds of Paul were
 the cementing of the Gospel, that chain of his was its founda-
 tion. Long we for those bonds!

And how, doth any say, may this be? If we break up
 and dash in pieces these. No good results to us from these
 bonds, but even harm. These will shew us as prisoners
 There; but Paul's bonds will loose those bonds: she that
 is bound with these here, with those deathless bonds shall
 she also be bound There, hand and foot; she that is bound
 with Paul's shall have them in that day as an ornament
 about her. Free both thyself from thy bonds, and the poor
 man from his hunger. Why rivetest thou fast the chains of
 thy sins? Some one saith, How? When thou wearest gold <sup>[see on
 Hebrews
 Hom. 31
 fn. p. 365.
 O. T.]</sup>
 whilst another is perishing, when thou, to get thee vainglory,
 takest so much gold, whilst another has not even what to
 eat, hast thou not wedged fast thy sins? Put Christ about
 thee, and not gold; where Mammon is, there Christ is not,
 where Christ is, there Mammon is not. Wouldest not thou
 put on the King of all Himself? If one had offered thee the
 purple and the diadem, wouldest thou not have taken them
 before all the gold in the world? I give thee not the regal
 ornaments, but I offer thee to put on the King Himself.
 And how can one put Christ on, doth any say? Hear Paul
 saying, *As many of you as have been baptized into Christ,* <sup>Gal. iii.
 27.
 Rom. xlii.
 14.</sup>
have put on Christ. Hear the Apostolical precept, *Make not*
provision for the flesh to fulfil the lusts thereof. Thus doth

[^h i. e. Eager for everyone to look at her.]

Hom. 10. one put on Christ, if one provide not for the flesh unto its
Χριστὸν. lust. If thou have put on Christ, even the devils will fear
χρυσόν. thee, but if gold, even men will laugh thee to scorn : if thou
 have put on Christ, men also will reverence thee.

Wouldest thou appear fair and comely? Be content with the Creator's fashioning. Why dost thou overlay it with these bits of gold, as if thou wouldest put to rights God's creation? Wouldest thou appear comely? Clothe thee in alms, clothe thee in benevolence; clothe thee in modesty, humbleness. These are all more precious than gold; these make the beautiful even yet more comely; these make even the ill formed to be well formed. For when any one looks upon a countenance with good will, he gives his judgment from love; but an evil woman, even though she be beautiful, none can call beautiful; for the mind being wounded pronounceth not its sentence aright.

That Egyptian woman of old was adorned; Joseph too was adorned; which of them was the more beautiful? I mean not when she was in the palace, and he in the prison¹. He was naked, but clothed with the garments of chastity; she was clothed, but more unseemingly than if she had been naked; for she had not modesty. When thou hast excessively adorned thee, O woman, then thou art become more unseemly than a naked one; for thou hast stripped thee of thy fair adorning. Eve also was naked; but when she had clothed herself, then was she more unseemly, for when she was naked indeed, she was adorned with the glory of God; but when she had clothed herself with the garment of sin, then was she unseemly. And thou, when arrayed in the garment of studied finery¹, dost then appear more unseemly. For to shew that costliness availeth not to make any appear beautiful, but that it is possible even for one dressed out to be even more unseemly than if naked, answer me this. If thou hadst ever put on the dresses of a piper or a flute player, would it not have been unseemliness? And yet those dresses are of gold; but for this very reason it were unseemliness, because they are of gold. For the costliness suits well those on the stage, tragedians, players, mimes, dancers, fighters with wild beasts; but to a woman that is

¹ τῆς φι-
 λοκυμίας.
 as.

¹ Downes would remove the negative, but the meaning is 'not only when &c. but even when he was exposed by the loss of his garment.'

a believer there have been given other robes from God, the COL. iv. 4.
Only-Begotten Son of God Himself. *As many, he saith, Gal. iii.*
as have been baptized into Christ, have put on Christ. Tell 27.
me, if one had given thee kingly apparel, and thou hadst
taken a beggar's dress, and put this on above it, wouldest
thou not, besides the unseemliness, have also been punished
for it? Thou hast put on the Lord of Heaven, and of the
Angels, and art thou still busied about earth?

I have spoken thus, because love of ornament is of itself
a great evil, even were no other gendered by it, and it were
possible to hold it without peril, (for it inciteth ¹ to vain- ¹ ἀλείφει.
glory and to pride,) but now many other evils are gendered
by finery, evil suspicions, unseasonable expenses, evil
speakings, occasions of rapacity. For why dost thou adorn
thyself? Tell me. Is it that thou mayest please thy hus- [see on
band? Then do it at home. But here the reverse is the Hebrews,
case. For if thou wouldest please thy own husband, please Hom. 28
not others; but if thou please others, thou wilt not be able pp. 334
to please thine own. So that thou shouldest put away all sq. O.T.]
thine ornaments, when thou goest to the forum or proceed-
est to the church. Besides, please not thy husband by
those means which harlots use, but by those rather which
wives of good condition employ. For wherein, tell me, doth
a wife differ from a harlot? In that the one regardeth one
thing only, namely, that by the beauty of her person she
may attract to herself her lover; whilst the other both
ruleth the house, and shareth ² in the children, and in all ² κοινωνεῖ.
other things.

Hast thou a little daughter? see that she inherit not the
mischief, for manners are wont to be formed according
to nurture, and daughters to imitate their mothers' cha-
racters. Be then a pattern to thy daughter of modesty,
deck thyself with that adorning, and see that thou despise
the other; for that is in truth an ornament, the other a
disfigurement. Enough has been said. Now God that made
the world ³, and hath given to us ornament ⁴ of the soul, a- ³ τὸν κόσ-
dorn us, and clothe us with His own glory, that all shining ^{μον.}
brightly in good works, and living unto His glory, we may ⁴ κόσμον.
send up glory to the Father, and to the Son, and to the Holy
Spirit, now and for ever and ever. Amen.

H O M I L Y X I .

COL. iv. 5, 6.

Walk in wisdom toward them that are without, redeeming the time ; Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

WHAT Christ said to His disciples, that doth Paul also advise. And what did Christ say ? *Behold, I send you now forth as sheep in the midst of wolves ; be ye therefore wise as serpents, and harmless as doves.* That is, be upon your guard, giving them no handle against you. For the words, *towards them that are without*, are added in order that we may know that against our own members we have no need of so much caution as against those without. For where brethren are, there are both many allowances and kindnesses¹. There is indeed need of caution even here, but much more without, for it is not the same to be amongst enemies and foes, and amongst friends.

¹ ἀγάπαι.

{Then because he had alarmed them, see how again he encourages them ; *Redeeming*, he saith, *the time* : that is, the present time is short. Now this he said, not wishing them to be crafty², nor hypocrites, (for this is not a part of wisdom, but of senselessness,) but what ? In matters wherein they harm you not, he means, give them no handle ; as he says also, when writing to the Romans, *Render to all their dues ; tribute to whom tribute is due, custom to whom custom, honour to whom honour.* On account of the Gospel alone have thou war, he saith, let this war have none other origin.

² πονη-
λους.

Rom.
xiii. 7.

[see
S. Cyril's
3 Epp. p.
60.]

For were they to become our foes for other causes, we indeed COL. iv. 7. shall have no reward, and they will become worse, and will seem to have just complaints against us. For instance, if we pay not the tribute, if we render not the honours that are due, if we be not lowly. Seest thou not Paul, how submissive he is, where he was not likely to harm the Gospel? Hear how he says to Agrippa, *I count myself happy, because I shall answer for myself this day before thee, especially because I know thee to be expert in all customs and questions which are among the Jews.* Acts xxvi. 23. But had he thought it his duty to insult the ruler, he would have spoiled every thing. And hear too the blessed Peter and his company, how gently they answer the Jews, saying, *we ought to obey God rather than men.* Ib. v. 29. And yet men who had, as they, renounced their own lives, might have insulted, or have done any thing whatever; but the very object for which they had renounced their lives was not that they might win vain-glory, (and that would have been vain-glorious,) but that they might preach and speak all things with boldness. That other course marks want of moderation.

Let your speech be alway with grace, seasoned with salt; that is, let not this graciousness lapse into indifferentism. For it is possible to be simply agreeable ¹, it is possible also to be so with due seemliness ². *That ye may know how ye ought to answer every man.* ¹ χαριεν-
τιζεσθαι.
² κοσμι-
τητος. So that one ought not to dis-
course alike to all, Heathens, I mean, and Brethren. By no means, for this were the very extreme of senselessness.

Ver. 7. *All my state shall Tychicus declare unto you, the beloved brother, and faithful minister, and fellowservant in the Lord.*

Admirable! how great is the wisdom of Paul! Observe, he doth not put every thing into his Epistles, but only things necessary and urgent: in the first place, being desirous of not drawing them out to a length, secondly, to make his messenger more respected, by his having also somewhat to relate, thirdly, to shew his own affection towards him; for he would not else have entrusted these communications to him. Then, there were things which ought not to be declared in writing. *The beloved brother*, he saith. If beloved, he knows all, and he concealed nothing from him. *And*

HOM. 11. *faithful minister, and fellow-servant in the Lord.* If faithful, he will speak no falsehood; if a fellow-servant, he hath shared his trials, so that he has brought together from all sides the grounds of trustworthiness.

Ver. 8. *Whom I have sent unto you for this same purpose.*

Here he shews his great love, seeing that for this purpose he sent him, and this was the cause of his journey; and so, **1 Thess. iii. 1, 2.** when writing to the Thessalonians, he said, *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone, and sent Timotheus our brother.* And to the

Eph. vi. 21, 22. Ephesians he sends this very same person, and for the very same cause, *That he might know your estate, and comfort your hearts.* See what he saith, not 'that ye might know my estate,' but 'that I might know yours.' So constantly doth he abstain from mentioning what is his own. He shews that they were in trials too, by the expression, *comfort your hearts.*

Ver. 9. *With Onesimus the beloved and faithful brother, who is one of you. They shall make known unto you all things which are done here.*

Onesimus is he about whom, writing to Philemon, he **Philem. 13, 14.** said, *Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel; but without thy mind would I do nothing.* And he adds too the praise of their city, that they might not only not^a be ashamed, but even pride themselves on¹ him. *Who is one of you,* he saith. *They shall make known unto you all things that are done here.*

(2) **Ver. 10.** *Aristarchus my fellow-prisoner saluteth you.*

Nothing can surpass this praise. This is he that was **2 οὗτος.** brought up from Jerusalem with him. Paul² hath said a greater thing than the prophets; for they call themselves *strangers and foreigners*, but this one calleth himself even a captive^b. For just like a captive was he dragged up and down^c, and lay at every one's will to suffer evil of them, yea rather worse even than captives. For those indeed their enemies, after taking them, treat with much attention, having

^a Sav. adds, *οὐκ*, but without necessity.

^b *αἰχμάλωτος*, prisoner of war.

^c *ἤγετο καὶ ἐφέρετο*, which is most properly said of property plundered in war.

a care for them as their own property : but Paul as though Col. iv. 5.
an enemy and a foe, all men dragged up and down, beating,
scourging, insulting, maligning him. This too was a con-
solation to those (to whom he wrote), when their master
too is in like circumstances with them.

And Marcus, sister's son to Barnabas ; this man too
he now praises from his relationship, for Barnabas was a
great man. *Touching whom ye received commandments, if
he come unto you, receive him.* Why? were they not ready
to receive him? Yes, but he means, 'I desire you to do so
with much attention ;' and this shews the man to be great.
Whence they received these commandments, he does not
say.

Ver. 11. *And Jesus which is called Justus* ;

This man was probably a Corinthian. Next, he bestows a
common praise on all, having already spoken that of each one
in particular ; *who are of the circumcision : these only are my
fellow-workers unto the kingdom of God, which have been a
comfort unto me.* After having said, *fellow-prisoner* ; in order
that he may not therewith depress the soul of his hearers, see
how by this expression he rouseth them up. *Fellow-workers*,
he saith, *unto the kingdom of God.* So that being partakers
of the trials, they become partakers of the kingdom. *Who
have been a comfort to me.* It shews them to be great per-
sons, seeing that to Paul they have been a comfort.

But^d let us see the wisdom of Paul. *Walk in wisdom,* v. 5.
he saith, *towards them that are without, redeeming the time.*
That is, the time is not yours, but theirs. Do not then
wish to have your own way^e, but redeem the time. And
he said not simply, 'Buy¹,' but *redeem*², making it your¹ ἀγορά-
ζετε.
own after another manner. For it were the part of exces-² ἐξαγο-
ράζετε.
sive madness, to invent occasions of war and enmity. For
over and above the undergoing of superfluous and profitless
dangers, there is this additional harm, that the Gentiles
will not come over to us. For when thou art amongst the
brethren, reason is thou shouldest be bold ; but when with-
out, thou oughtest not to be so.

^d The transition here is so sudden, few verses.

that one suspects the text, but it may ^e ἀθετεῖν i. e. in the world, as men
be only that he is catching himself up, of the world.
to make a longer comment on the last

Hom. 11. Seest thou how every where he speaks of those without, the Heathen? Wherefore also, when writing to Timothy, *1 Tim. iii. 7.* he said, *Moreover, he must have a good report of them which are without.* And again, *For what have I to do to judge them also that are without.* *1 Cor. v. 12.* *Walk in wisdom, he saith, toward them that are without.* For *without* they are, even though they live in the same world with us, seeing they are without the kingdom, and the paternal mansion¹. At the same time he comforts them too, by calling the others *without*, as he said above, *Your life is hid with Christ in God.*

¹ οἰκίσ-
κου πα-
τρικοῦ.
Col. iii.
3.

² προσ-
εφέρ-το.

S. Greg.
Past. iii.
2, 4.

³ διαβα-
στα(έ-
σθω.

Then, he saith, seek ye glory, then honours, then all those other things, but not now, but give them up to those without. Then, lest thou think that he is speaking of money, he adds, *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* He means, that it be not full of hypocrisy, for this is not *grace*, nor is it *seasoned with salt*. For instance, if it be needful to pay court to any one without incurring danger, refuse not [to do so]; if the occasion require that thou discourse civilly, think not the doing so flattery, do every thing that pertaineth to honour, so that piety be not injured. Seest thou not how Daniel payeth court to an impious man? Seest thou not the three children, how wisely they bore themselves towards² [the king], shewing both courage, and boldness in speaking, and yet nothing rash nor galling, for so it had not been boldness, but vainglory. *That ye may know*, he saith, *how ye ought to answer every man.* For the ruler ought to be answered in one way, the ruled in another, the rich in one way, the poor in another. Wherefore? Because the souls of those who are rich and in authority, are weaker, more inflammable, more fluctuating, so that towards them, one should use condescension; those of the poor, and the ruled, firmer and more intelligent, so that to these one ought to use greater boldness of speech; looking to one thing, their edification. Not that because one is rich, another poor, the former is to be honoured more, the latter less, but because of his weakness, let the former be supported³, the latter not so: for instance, when there is no cause for it, do not call an heathen ‘polluted,’ nor be insulting; but

if thou be asked concerning his doctrine, answer that it is COL. IV. 6. polluted, and impious; but when none asketh thee, nor forceth thee to speak, it becomes thee not causelessly to challenge to thee his enmity. For what need is there to prepare for thyself gratuitous hostilities? Again, if thou art instructing any one; speak on the subject at present before thee, otherwise be silent¹. If the speech be *seasoned with salt*, should it fall into a soul that is of loose texture, it will brace up its slackness; into one that is harsh, it will smooth its ruggedness. Let it be gracious, and so neither hard¹, nor yet weak², but let it have both sternness ¹φορτικός. and pleasantness. For if one be immoderately stern, he doth more harm than good; and if he be immoderately complaisant, he giveth more pain than pleasure, so that every where there ought to be moderation. Be not down-cast, and sour visaged, for this is offensive; nor yet be wholly relaxed, for this is open to contempt and treading under foot; but, like the bee, culling the virtue of each, of the one its cheerfulness, of the other its gravity, keep clear of the fault. For if a physician dealeth not with all bodies alike, much more ought not a teacher. And yet better will the body bear unsuitable³ medicines, than the soul language; ³ἀκαταλληλα. for instance doth an heathen come to thee, and become thy friend? discourse not at all with him on this subject, until he have become a close friend, and after he hath become so, do it gradually.

See, when Paul had come to Athens, how he discoursed (3) with them. He said not, 'O polluted, and all-polluted;' but what? *Ye men of Athens, I perceive that in all things* Acts xvii. 22. *ye are very religious*⁴. When, on the other hand, it was needful to insult, he refused not; but with great vehemency he said to Elymas, *O full of all subtilty and all mischief,* Ib. xiii. 10. *child of the devil, enemy of all righteousness*. For as to have insulted those had been senselessness, so not to have insulted this one had been softness. Again, art thou brought unto a ruler on a matter of business? see that thou render him the honours that are his due.

¹ ἴσθαι σίγα. i. e. since (if it be not so) be silent.

² δεισιδαιμονοστέρους. The word does not convey the reproach which

the E. V. suggests. [It is literally 'greatly addicted to the worship of deities.' See Trench on the Authorised Version, p. 117, ed. 1.]

Hom. 11. Ver. 9. *They shall make known to you*, he saith, *all things which are done here.* Does he mean, why camest thou not to him? But what is, *They shall make known to you all things which are done here?* He means, my bonds, and all the other things that detain me. I then, who pray to see them, who also send others, should not myself have remained behind, had not some great necessity detained me. And yet this is not the language of accusation^h—yes, of vehement accusation. For the assuring them that he had both fallen into trials, and was bearing them nobly, is the part of one who was confirming the fact, and lifting up again their souls.

Ver. 9. *With Onesimus*, he saith, *the beloved, and faithful brother.*

Paul calleth a slave, brother, with reason; seeing that he
 2 Cor. iv. styleth himself the servant of the faithful. Bring we down
 5. all of us our pride, tread we underfoot our boastfulness.

¹ἀντὶ τοῦ. Paul nameth himself a servant, he that is worth¹ the world, and ten thousands of heavens; and dost thou entertain high thoughts? He that seizeth all things for spoil² as he
 2 ἄγων καὶ φέρων. will, he that hath the first place in the kingdom of heaven, he that was crowned, he that ascended into the third heaven, calleth servants, 'brethren,' and 'fellow-servants.' Where is your madness? where is your arrogance?

So trustworthy was Onesimus become, as to be entrusted even with such things as these.

Ver. 10. *And Marcus*, he saith, *sister's son to Barnabas, touching whom ye received commandments, receive him.* Perhaps they had received commandments from Barnabas.

Ver. 11. *Who are of the circumcision.* He represseth the swelling pride of the Jews, and inspiriteth the souls of these, [the Colossians,] because few of them were of the circumcision, the greater number of the Gentiles. *Which have been*, he saith, *a comfort unto me.* He shews himself to be set in the midst of great trials.

MORAL So that neither is it a small thing, when we comfort the

^h ἐγκαλούντων. Perhaps, 'and yet this was not a case in which they complained, yea indeed, they did vehemently complain.' Ed. Par. conj. παρακαλούντων. 'This is not the lan-

guage of consolation.' [There is much want of connection here, and Field quotes with approval Hales' note, in which he suggests 'multa hic intercidisse.']

Saints by presence, by words, by assiduous attendance, COL. iv. 11. when we suffer adversity together with them, (for he saith, *as bound with those in bonds*;) when we make their suffer- Heb. xiii. 3. ings ours, we shall be partakers in their crowns. Hast thou not been dragged to the stadium? Hast thou not entered into the lists? Is it another that strips himself, another that wrestles? Nay but, if thou be so minded, thou too shalt be a sharer. Anoint him, become his favourer and partizan¹, from without the lists shout loudly for him, stir up his strength, refresh his spirit. It follows that the same things should be done in all other cases. For Paul stood not in need, but he spoke in order to stimulate them. Thou therefore with all others, stop the mouths of those who would abuse such an one, procure favourers for him, receive him as he cometh forth with great attention, so shalt thou be a sharer in his crowns, so, in his glory; and if thou do no other thing, but only hast pleasure in what is done, even thus thou sharest in no common degree, for thou hast contributed love, the sum of all good things.

For if they that weep seem to share in the grief of those in sorrow, and gratify them mightily, and abate the excess of their woe, much more do they also that rejoice with others, make their pleasure greater. For how great an evil it is not to have companions in sorrow, hear the Prophet saying, E. V. marg. Ps. lxi. 20. *And I looked for some to lament with me, and there was none.* Wherefore Paul also saith, *Rejoice with them that do rejoice, and weep with them that weep.* Rom. xii. 5. Increase their pleasure. If thou see thy brother in good esteem, say not, 'the esteem is his, why should I rejoice?' These words are not those of a brother, but of an enemy. If thou be so minded, it is not his, but thine. Thou hast the power of making it greater, if thou be not downcast, but pleased, if thou be cheerful, if joyous. And that the thing is so, is evident from this; the envious envy not those only who are in good esteem, but those as well who rejoice at their good esteem, so conscious are they that these also are interested in that good esteem; and these are they who do glory most in it. For the other indeed blushes when praised exceedingly; but these with great pleasure pride themselves upon it. See ye not in the case of wrestlers, how the one is crowned,

Hom. II. the other is not crowned; but the grief and the joy is amongst the favourers and disfavoured¹, it is these that leap and caper?

See how great a thing is the not envying. The toil is another's, the pleasure is thine; another wears the crown, and thou caperest, thou art gay¹. For tell me, seeing it is another that hath conquered, why dost thou leap? But they also know well, that what hath been done is common. Therefore they do not accuse one's self^k indeed, but they try to beat down the victory; and you hear them saying such words as these, '(There) I expunged thee,' and, 'I beat thee down:' and yet the deed was another's, but the praise is thine. But if in things without not to envy, but to make another's good one's own, is so great a good, much more in the devil's victory over us, doth he breathe the more furiously against us, evidently because we are more pleased. Wicked though he is and fierce, he well knows that this pleasure is great. Wouldest thou pain him? Be glad and rejoice. Wouldest thou gladden him? Be sad-visaged. The pain he has from thy brother's victory, thou soothest by thy sadness; thou standest with him if thou sever thyself from thy brother, thou workest greater mischief than he. For it is not the same for one that is an enemy to do the deeds of an enemy, and for a friend to stand on the enemy's side; such an one is more detestable than an enemy. If thy brother have gained good reputation either by speaking, or by brilliant¹ or successful achievement, become thou a sharer in his reputation, shew that he is a member of thine.

- (4) 'And how?' saith one, 'for the reputation is not mine.' Never speak so. Compress thy lips. If thou hadst been near me, thou that speakest on that wise, I would have even put my hand over thy lips: lest the enemy should hear thee. Oftentimes we have enmities with one another, and we discover them not to our enemies; dost thou then discover thine to the devil? Say not so, think not so; but the very reverse: 'he is one of my members, the glory passes

¹ Sec Tac. An. xlii. 25. The spectators at theatres and at the games were so eager in their favour toward one or another, as sometimes to cause serious breaches of the peace. The factions of the Circus in the time of Justinian

are described by Gibbon c. xi. see also the massacre of A. D. 501, Tillemont Hist. des Emp. t. vi. Anastasius, art. x.

^k τούτῳ, the partizan of the victor.
¹ ἐπιδεικνύμενος, al. ἐπαινούμενος, 'by being praised.'

on to the body.' 'How then is it,' saith one, 'that those Col.iv.11. without are not so minded?' Because of thy fault: when they see thee counting his pleasure not thine own, they too count it not thine: when they see thee appropriating it, they dare not do so, but thou art equally illustrious with him. Thou hast not gained reputation by speaking; but by sharing in his joy thou hast gained more renown than he. For if love be a great thing, and the sum of all, thou hast received the crown this gives; he, that for oratory, thou, that for exceeding love; he displayed force of words, but thou by deeds hast cast down envy, hast trodden under foot the evil eye. So that in reason thou oughtest rather to be crowned than he, thy contest is the more brilliant; thou hast not only trodden under foot envy, but thou hast even done somewhat else. He hath one crown only, but thou two, and those both brighter than his one. What are these? One, that which thou wonnest against envy, another, that which thou art encircled with by love. For the sharing in his joy is a proof not only of thy being free from envy, but also of being rooted in love. Him oft times some human passion sorely disquieteth¹, vain-glory for instance; but thou art free from every passion, for it is not of vain glory that thou rejoicest at another's good. Hath he righted the Church, tell me? hath he increased the congregation? Praise him again: thou hast a twofold crown; thou hast struck down envy; thou hast enwreathed thee with love. Yea, I implore and beseech thee. Wilt thou hear of a third crown even? Him, men below applaud, thee, the Angels above. For it is not the same thing, to make a display of eloquence, and to rule the passions. This praise is for a season, that for ever; this, of men, that, of God; this man is crowned openly: but thou art crowned in secret, where thy Father seeth. If it were possible to have peeled off the body and seen the soul of each, I would have shewn thee that this is more dignified than the other, more resplendent.

Tread we under foot the goads of envy; hereby we advantage ourselves, beloved, ourselves shall we enwreath with the crown. He that envieth another fighteth with God, not with him; for when he seeth him to have grace, and is grieved, and wisheth the Church pulled down, he fighteth not with him, but with God. For tell me, if one should adorn a king's

¹ διανο-
χλεῖ.

Hom. 11. daughter, and by his adorning and gracing her, gain for himself renown; and another person should wish her to be ill-attired ¹, and him to be unable^m to adorn her; against whom would he have been plotting mischief? Against the other or against her and her father? So too now, thou that enviest, fightest indeed with the Church, but warrest against God. For, since with the good repute of thy brother is interwoven also the Church's profit, need is that if the one be undone, the other shall be undone also: so that, in this regard, thou doest a deed of Satan, seeing thou plottest mischief against the body of Christ. Art thou angered against him? Thou doest ill, for he hath in nothing wronged thee; much worse in being angered against Christ. Wherein hath He wronged thee, that thou wilt not suffer His body to be decked with beauty? that thou wilt not suffer His bride to be adorned? Consider I pray thee, how sore the punishment. Thou gladdenest thine enemies; and him too himself, the well-reputed of, whom through thy envy thou wishest to grieve, thou dost the rather gladden; thou dost by thine envy the rather shew that he is in good esteem; for otherwise thou wouldest not have envied him; thou shewest the rather that thou art in punishment.

I am ashamed indeed to exhort you from such motives, but seeing our weakness is so great, let us be instructed even from these, and free ourselves from this destructive passion. Grievest thou that he is in good esteem? then why swellst thou that esteem by envying? Wishest thou to punish him? Why then shewest thou that thou art pained? Why punish thyself before himⁿ, whom thou wouldest not have well esteemed of? Thereafter double will be his pleasure, and thy punishment; not only because thou provest him to be great; but because thou begettest² in him yet another pleasure, by punishing thyself; and again, at what thou art pained, he is pleased, whilst thou enviest. See how we deal ourselves heavy blows without perceiving it! Is he an enemy? Yet why an enemy? What wrong hath he done? Still, however by this we make our enemy the more illustrious, and thereby punish ourselves the more. And herein again we

^m al. from being (himself) unable to adorn.

ⁿ ἐμπροσθεν, used just after for 'in the presence of.'

punish ourselves, if we have discovered that he knows it. Col. iv. 11. For perhaps he is not pleased °, but we thinking him to be so, are again pained on that account. Cease then envying : why inflictest thou wounds upon thyself?

Think we on these things, beloved ; of those two crowns for them that envy not ; of the praises from men ; of those from God ; of the evils that come of envying ; and so shall we be able to quell the savage¹, and to be in good esteem¹ *enplor.* before God, and to obtain the same things with those who are of good esteem. For perhaps we shall obtain them, and if we obtain them not, it will be for our own good : and so we shall be able to live to the glory of God, and so to obtain the good things promised to them that love Him, through the grace and love toward man of our Lord Jesus Christ, with Whom to the Father together with the Holy Spirit be glory, might, honour, now and for ever and ever. Amen.

° The Empress Eudoxia is thought to have been reflected on in some of the passages against extravagance. This whole passage probably alludes to the enmity which prevailed at court in consequence, and these words were probably meant to hint at the real love of S. Chrysostom for his bitterest enemies.

HOMILY XII.

COL. iv. 12, 13.

Epaphras, who is one of you, a servant of Christ, saluteth you, always striving for you in prayers, that ye may stand perfect and complete in all the will of God. For I bear him record, that he hath a great zeal for you, and them that are in Laodicea, and them in Hierapolis.

. At the beginning of the Epistle too he commended this man out of love; and praise too is a sign of love; thus in
Col. i. 8. the beginning he said, *Who also declared unto us your love in the Spirit.* To pray for one is also a sign of love, and causeth love again. He commends him moreover in order to open a door to his teaching, for reverendness in the teacher is the disciples' advantage; and again by saying, *one of you*, in order that they might pride themselves upon him, as producing such men. And he saith, *always striving for you in prayers.* He said not simply 'praying,' but *striving*¹, trembling and fearing. *For I bear him witness*, he saith, *that he hath a zeal for you.* A trustworthy witness. *That he hath*, he saith, *a great zeal for you*, that is, that he loveth you exceedingly; and burneth with passionate affection for you. *And them that are in Laodicea, and them in Hierapolis.* He commendeth him to those also. But whence were they to know this? It is likely indeed that they had heard; however, they would learn it when the Epistle was read. For he saith, *Cause that it be read also in the Church of the Laodiceans.* *That ye may stand perfect*, he saith. At once he both accuseth them, and

v. 16.

¹ ἀγωνι-
ζόμενος.

without offensiveness gives them advice and counsel. For Col. iv. 16. it is possible both to be perfect, and withal not to stand, as if one were to know all, and still be wavering; it is possible also not to be perfect, and yet to stand, as if one were to know a part, and stand firmly. But this man prayeth for both: *That ye may stand perfect*, he saith. See how again he has reminded them of what he said about the Angels, and about life. *And complete*, he saith, *in all the will of God.* For it is not enough, simply to do His will. He that is *filled*¹, suffereth not any other will to be within ¹ *πεπληρωμένος.* him, otherwise he is not filled. *For I bear him witness*, he saith, *that he hath great zeal.* Both *zeal*, and *great*; both are intensive: as he saith himself, when writing to the Corinthians, *For I am jealous over you with a godly* ² *Cor. xi. 2.* *jealousy.*

Ver. 14. *Luke, the beloved physician, greeteth you.* This is the Evangelist. It is not to lower him that he placeth him last, but to raise the other, viz. Epaphroditus. It is probable that there were others called by this name^a. *And Demas.* After saying, *Luke, the physician, greeteth you*, he added, *the beloved.* And no small praise is this, but even great exceedingly, to be beloved of Paul.

Ver. 15. *Salute the brethren which are in Laodicea, and Nymphas, and the Church which is in his house.*

See how he cements, and knits them together with one another, not by salutation only, but also by interchanging his Epistles. Then again he pays a compliment² by addressing him individually. And this he doth not without a ² *χαρίσται.* reason, but in order to lead others to emulate his zeal. For it is not a small thing not to be numbered with the rest. Mark further how he shews the man to be great, seeing his house was a church.

Ver. 16. *And when this Epistle hath been read among you, cause that it be read also in the church of the Laodiceans.* I suppose there are some of the things therein written, which it was needful that those also should hear. And they would have the greater advantage of recognising their own errors in the charges brought against others.

^a i. e. Luke. Perhaps, *and Demas*, should come after the next clause.

HOM. 12. *And that ye likewise read the Epistle from Laodicea.* Some say that this is not Paul's to them, but their's to Paul, for he said not that to the Laodiceans, but that written from Laodicea.

Ver. 17. *And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.* Wherefore doth he not write to him? Perhaps he needed it not, but only a bare reminding, to make him more diligent.

Ver. 18. *The salutation by the hand of me, Paul.* This is a proof of their sincerity and affection; that they both looked at his handwriting, and that with emotion. *Remember my bonds.* Wonderful! How great the consolation! For this is enough to cheer them on to all things, and make them bear themselves more nobly in their trials; but he made them not only the braver, but also the more nearly interested¹. *Grace be with you. Amen.*

¹ οἰκει-
οτέπως.
(2)

It is great praise, and greater than that of all the rest, his saying of Epaphras, *who is [one] of you, a servant of Christ.* And he calleth him a minister for them, like as he termeth himself also a minister of the Church, as when he saith, *Whereof I Paul am made a minister.* To the same dignity he advances this man; and above he calleth him a fellow-servant, and here, a servant. *Who is of you,* he saith, as if speaking to a mother, and saying, 'who is of thy womb.' But this praise might have gendered envy; therefore he commendeth him not from these things only, but also from what had regard to themselves; and so he does away with envy, both in the former place, and here. *Always,* he saith, *striving for you,* not now only, whilst with us, to make a display; nor yet only whilst with you, to make a display before you. By saying, *striving,* he hath shewed his great earnestness. Then, that he might not seem to be flattering them, he added, *that he hath a great zeal for you, and for them that are in Laodicea, and for them in Hierapolis.* And the words, *that ye may stand perfect,* are not words of flattery, but of a reverend Master. Both *complete,* he saith, *and perfect.* The one he granted them, the other he said was lacking. And he said not, 'that ye be not shaken,' but, *that ye may stand.* But his conveying greetings to them from many is refreshing to them, seeing that

not only their friends from among themselves, but others Col. iv. 18. also, remember them.

And say to Archippus, Take heed to the ministry which thou hast received in the Lord. His chief aim is to subject them to him ¹. For they could no more have complaint against him for rebuking them, when they themselves had taken it all upon them; for it is not reasonable for the disciples to talk about the master. But to stop their mouths, he writes thus to them; *Say to Archippus, he saith, Take heed.* This word is every where used to alarm; as when he saith, *Take heed of dogs. Take heed lest any man spoil you. Take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.* And he always so expresses himself when he would terrify. *Take heed, he saith, to the ministry which thou hast received in the Lord, that thou fulfil it.* He doth not even allow him the power of choosing, as he saith himself, *For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. That thou fulfil it,* continually using diligence. *Which thou hast received in the Lord.* Again, the word *in* means *by, the Lord.* He gave it thee, not we. He subjects them also to him ², by shewing that they had been committed to his hands by God. ¹ i. e. Archippus. ^{Phil. iii. 2. Col. ii. 8. 1 Cor. viii. 9. Ib. ix. 17.}

Remember my bonds. Grace be with you. Amen. He hath released their terror. For although their master be in bonds, yet *grace* releaseth him. This too is of grace, the granting him to be put in bonds. For hear Luke saying, *The Apostles returned from the presence of the council, rejoicing that they were counted worthy to suffer shame for His Name.* For both to suffer shame, and to be put in bonds, is indeed to be *counted worthy.* For if he that hath one whom he loveth, deemeth it gain to suffer aught for his sake, much rather then is it so to suffer for Christ. ^{Acts v. 41.}

Repine we not then at our tribulations for Christ's sake, but remember we also Paul's bonds, and be this our exhortation: for instance; dost thou exhort any to give to the poor for Christ's sake? Remind them of Paul's bonds, and bemoan thy misery and theirs, seeing that he indeed

HOM. 12. gave up even his body to bonds for His sake, but thou wilt not even give a portion of thy food. Art thou lifted up because of thy good deeds? Remember Paul's bonds, that thou hast suffered nought of that kind, and thou wilt be lifted up no more. Covetest thou what is thy neighbour's? Remember Paul's bonds, and thou wilt see how unreasonable it is, that whilst he was in perils, thou shouldest be in luxury. Again, is thine heart set upon self-indulgence? Picture to thy mind Paul's prison-house; thou art his disciple, thou art his fellow-soldier: how is it reasonable, that thy fellow-soldier should be in bonds, and thou in luxury? Art thou in affliction? Deemest thou thou art forsaken? Hear Paul's bonds; and thou wilt see that to be in affliction is no proof of being forsaken. Wouldest thou wear silken robes? Remember Paul's bonds; and these things will appear to thee more worthless than filth-bespattered rags. Wouldest thou array thee with golden trinkets? Picture to thy mind Paul's bonds, and these things will seem to thee no better than a withered bulrush. Wouldest thou tire thine hair, and be beautiful to see? Think of Paul's squalidness within that prison-house, and thou wilt burn for that beauty, and deem thine the extreme of ugliness, and wilt groan bitterly through longing for those bonds. Wouldest thou daub thee with pastes and pigments, and such like things? Think of his tears: a three-years space, night and day, he ceased not to weep. With this adorning deck thy cheek; these tears do make it bright. I say not that thou weep for others, (I wish indeed it could be even so, but this is too high for thee,) but for thine own sins I advise thee to do this. Hast thou ordered thy slave to be put in bonds? hast thou been angry and exasperated? Remember Paul's bonds, and thou wilt straightway stay thine anger; remember that we are of the bound, not the binders, of the bruised in heart, not the bruisers. Hast thou lost selfcontrol¹, and shouted loud in laughter? Think of his lamentations, and thou wilt groan; such tears will shew thee brighter far. Seest thou folk rioting and dancing? Remember his tears. What fountain has gushed forth so great streams as those eyes did tears? *Remember my tears*, he saith, as here *bonds*. And with reason he spoke

Acts xx.
31.

¹ διεχέ-
οης.

Ib.

thus to them, when he sent for them from Ephesus to Col. iv. 18. Miletus. For he was then speaking to teachers. He demands of those therefore, that they should sympathise also, but of these that they should only encounter dangers.

What fountain wilt thou compare to these tears? That in (3) Paradise, which watereth the whole earth? But thou wilt have mentioned nothing like it. For this fount of tears watered souls, not earth. If one were to shew us Paul bathed in tears, and groaning, would not this be better far to see, than countless choirs in bright garlands? I am not now speaking of you; but, if one, having pulled away from the theatre and the stage some wanton fellow, burning and drunken with carnal love, were to shew him a young virgin in the very flower of her age, surpassing her fellows, both in other respects, and in her face more than the rest of her person, having an eye tender and soft, that gently resteth, and gently rolleth, moist, mild, calmly smiling, and arrayed in much modesty and much grace, fringed with dark lashes both under and over, having an eyeball, so to speak, alive, a forehead radiant; underneath, again, a cheek shaded to exact redness, lying smooth as marble, and even; and then any one should shew me Paul weeping; leaving that maiden, I would have eagerly sprung away to the sight of him; for from his eyes there beamed spiritual beauty. For that other transporteth the souls of youths, it scorseth and inflameth them; but this, on the contrary, subdueth them. This maketh the eyes of the soul more beauteous, curbeth the belly, filleth a man with the love of wisdom, with much sympathy, is able to soften even a soul of adamant. With these tears the Church is watered, with these souls are planted; yea, though there be fire sensible and substantial, yet can these tears quench the fiery darts of the wicked one.

Remember we then these tears of his, and we shall laugh to scorn all present things. These tears did Christ pronounce blessed, saying, *Blessed are they that mourn, and blessed are they that weep, for they shall laugh.* Such tears did Isaiah too, and Jeremiah weep; and the former said, *Leave me alone, I will weep bitterly:* and the latter, *Who will give my head water, and mine eyes fountains of tears?* as though the natural fount were not enough.

S. Matt.
v. 4.
S. Luke
vi. 21.
Is. xxii.
4. LXX.
Jer. ix. 1.

HOM. 12. Nothing is sweeter than these tears; sweeter are they than any laughter. They that mourn know how great consolation it possesseth. Let us not think it a thing to be deprecated, but to be even exceedingly prayed for; not that others may sin, but that, when they sin, we may be heart-broken for them. Remember we these tears, these bonds. Surely too upon those bonds tears descended; but [it was that^b] the death of the perishing, of those that had bound him in them, suffered him not to taste the pleasure of the bonds. For for their sake too he grieved, being His disciple that bewept the priests of the Jews; not because they were going to crucify Him, but because they were themselves perishing. And He doeth not this Himself alone, but He thus exhorteth others also, saying, *Daughters of Jerusalem, weep not for Me.* S. Luke xxiii. 28. These eyes saw Paradise, saw the third heaven: but I count not them so blessed because of this sight, as because of those tears, by the which they saw Christ. Blessed indeed was that sight, for he himself even glories in it¹, saying, *Have I not seen Jesus Christ our Lord?* but more blessed so to weep.

In that sight many have been partakers, and those who S. John xx. 29. have not so been Christ again calls blessed, saying, *Blessed are they that have not seen, and yet have believed;* but unto this not many have attained. For if to stay here for Christ's sake were more needful than to depart to Him on account of the salvation of others; surely then to groan for others' sakes, is more needful even than to see Him. For if for His sake to be in hell^c is rather to be desired, than to be with Him; and to be separated from Him for His sake more to be desired than to be with Him, (for this is what he said, *For I could wish that myself were accursed from Christ,*) Rom. ix. 3. much more is weeping for His sake. *I ceased not*, he saith, Acts xx. 31. *to warn every one with tears.* Wherefore? Not because he feared the dangers; but just as one sitting by a sick man's side, and not knowing what would be the end, would weep for affection, fearing lest he should lose his life; so too he, when he saw any that were diseased, and could not prevail by rebuke², he thenceforward wept. So did Christ also,

² ἐπειληξαι.

^b These words seem to supply the meaning.

^c See S. Chrysostom on Rom. ix. 3

[Hom. 16 p. 281 O.T. Ed. 2] where he says the wish was 'to be separated from His presence, not from His love.'

that haply they might reverence His tears : for instance, did a man sin? He rebuked him; did the rebuked spit upon Him, and spring aloof? He wept, that haply He might win him even so. COL. iv. 18.

Remember we these tears: thus let us bring up our daughters, thus our sons: weeping when we see them in evil. Let all women who wish to be loved remember Paul's tears, and groan: as many of you as are counted blest, as many as are in pleasure, remember these; as many as are in mourning, exchange tears for tears. He mourned not for the dead; but for those that were perishing whilst alive. Shall I tell of other tears? Timothy also wept; for he was this man's disciple; wherefore also when writing to him he said, *Being mindful of thy tears, that I may be filled with joy.* Many weep even from pleasure. Thus it is a thing that resulteth from pleasure, and pleasure of the uttermost intensity. Thus tears are not painful: yea, those which come from such as this sorrow are even better far than those which come of worldly pleasure. Hear the Prophet saying, *The Lord hath heard the voice of my weeping, He hath heard the voice of my prayer.* We get them an ill name, by using them not to what they are given us for. When we entreat a sinning brother, we ought to weep and mourn and groan; when we exhort any one, and he giveth us no heed, but goeth on perishing, we ought to weep. These are the tears of heavenly wisdom. When however one becomes poor or is in bodily disease, or dead, not so; for these are not things worthy of tears. (4)

As then we bring discredit on laughter also, when we use it out of season; so too do we on tears, by having recourse to them unseasonably. For the virtue of each thing then discovers itself when it is brought to its own fitting work⁴, but when to one that is alien to it, it doth no longer so. For instance, wine is given for cheerfulness, not drunkenness, bread for nourishment, sexual intercourse for the procreation of children. As then these things from being abused have gained an ill report, so also have tears. For let a law be laid down, that they be used in prayers and exhortations only, and see how desirable a thing they will become. Nothing doth so wipe out sins, as tears.

² μετα-
χειρίζον-
τες.
³ ἀρίστη.
⁴ ἔργον.

HOM. 12. Tears make the very countenance beautiful, aye, even this bodily countenance; for they win the spectator to pity, they make it respected in our eyes. Nothing is sweeter than tearful eyes. For this is the noblest member we have, and the most beautiful, and the soul's own. And therefore we are as much bowed therewith, as though we saw the soul itself lamenting.

I have not said this without a reason; but in order that ye may cease your attendance at weddings, at dancings, at
¹ χοροῖς. satanical performances¹. For see what the devil hath invented. Since nature itself hath withheld women from the
² ἀσέμνων. stage, and the disgraceful² things enacted there, he hath introduced into the women's chamber the furniture of the theatre, I mean, wantons and harlots. This pestilence the custom of marriages hath introduced, or rather, not of marriage, God forbid! but of our own silliness. What doest thou, O man? knowest thou not what thou doest? Thou marriest a wife for chastity, and procreation of children; what then mean these harlots? That there may be, one answereth, greater gladness³, yes, but all this hath to do with madness not gladness. Thou insultest thy bride, thou insultest the women that are invited. For if they are⁴ delighted with such proceedings, the thing is an insult. If to see harlots acting indecorously conferreth any honour, wherefore dost thou not drag thy bride thither, that she too may see it? It is quite indecent and disgraceful to introduce into one's house lewd fellows and danciers, and all that satanic pomp.

Remember, he saith, *my bonds*. Marriage is a bond, a bond ordained of God, a harlot is a severing and a dissolving. It is permitted you to embellish marriage with other things, such as full tables, and apparel. I do not cut off these things, lest I should seem to be clownish to an extreme; and yet Rebecca was content with her veil⁵ only; still I do not cut them off. It is permitted you to embellish and set off marriage with apparel, with the presence of reverend men and reverend women. Why introducest thou those mockeries^d? why those monsters? Tell us what it is thou hearest from them? What? dost thou blush to tell? Dost thou blush, and yet force them to do it? If it is

Gen.
xxiv. 65.
⁵ θερ-
στρον,
'summer
robe.'

^d ἐπικέρματα, subjects of rejoicing for the enemy.

honourable, wherefore dost thou not do it thyself as well? COL. iv. 18.
 but if disgraceful, wherefore dost thou compel another?
 Every thing should be full of chasteness, of gravity, of orderliness; but now I see the reverse, people frisking like camels and mules. For the virgin, her chamber^c is the only befitting place. 'But,' saith one, 'she is poor.' Because she is poor, she ought to be modest also; let her have her character¹ in the place of a fortune. Has she no dowry¹ τράπον.
 to give with herself? Then why dost thou make her otherwise contemptible¹ through her life and manners? I praise the custom that virgins attend to do honour to their fellow; that matrons attend to do honour to her who is made one of their order. Rightly hath this been ordered. For these are two companies, one of virgins, the other of the married; the one are giving her up, the other receiving her. The bride is between them, neither virgin, nor wife, for she is coming forth from those, and entering into the fellowship of these. But those harlots, what mean they? They ought to hide their faces when marriage is celebrated; they ought to be dug into the earth, (for harlotry is the corruption of marriage,) but we introduce them at our marriages. And when ye are engaged in any work, ye count it ill-omened to speak even a syllable of what is adverse to it; for instance, when thou sowest, when thou drawest off the wine from thy vats, thou wouldest not, even if asked, utter a syllable about vinegar²; but here, where the object is chasteness, introduce ye the vinegar? for such is an harlot. When ye are preparing sweet ointment, ye suffer nought ill-scented to be near. Marriage is a sweet ointment. Why then introducest thou the foul stench of the dunghill² into the preparation of thy² βορβόρον.
 ointment? What sayest thou? Shall a virgin dance, and yet feel no shame before her fellows? For she ought to have more gravity than the other; she hath at least come forth² ἐξ ἀγ-
κάλης.
 from the [nurse's] arm², and not from the palæstra. For a virgin ought not to appear publicly⁴ at all at a marriage. 4 φαίνεσ-
θαι.

Seest thou not how in kings' houses, the honoured are (5)

^c *θάλαμος*, which is used for any retired chamber.

¹ Some copies put the note of interrogation here, and add, "let her gain respect through,"

² τὰ δέλην σημαίνοντα οὐδ' ἂν ἀποκρίνοιο. al. καὶ οἶνον μὲν ἐκεῖ τὰ δέλην σημαίνοντα ἀποκρίνεις, 'and in that case thou keepest the very names of vinegar away from thy wines.'

Hom. 12. within, about the king, the unhonoured without? Do thou too be within about the bride. But remain in the house in chasteness, expose not thy virginity. Either company is standing by, the one to shew of what sort she is whom they are giving up, the other in order that they may guard her. Why disgracest thou the virgin estate? For if thou art such as this, the same will the bridegroom suspect her to be. If thou wishest to have men in love with thee, this is the part of saleswomen, green-grocers, and pastrycooks. Is not this a shame? To act unseemly is a shame even though it be a king's daughter^h. For doth her poverty stand in the way? or her course of life? Even if a virgin be a slave, let her abide in modesty. *For in Christ Jesus there is neither bond nor free.*

**Gal. iii.
28.**

**Eph. v.
32.**

What? is marriage a spectacle? It is a mystery and a type of a mighty thing; even if thou reverence not it, reverence that whose type it is. *This, saith he, is a great mystery, but I speak concerning Christ and the Church.* It is a type of the Church and of Christ, and dost thou introduce harlots at it? If then, saith one, neither virgins dance, nor the married, who is to dance? No one: what need is there of dancing? In the mysteries of the heathen, there are dancings, but in ours, silence and decency, modesty, and bashfulness. A great mystery is being celebrated: forth with the harlots! forth with the profane! How is it a mystery? They come together, and the two make one. Wherefore is it that at his entrance indeed, there is no dancing, no cymbals, but great silence, great stillness; but when they come together, making not a lifeless image, nor yet the image of any thing upon earth, but of God Himself, and that by resemblance, thou introducest so great an uproar, and disturbest those that are thereⁱ, and putttest the soul to shame, and confoundest it? They come, about to be made one body. See again a mystery of love! If the two become not one, so-long as they continue two, they make not many, but when they are come into oneness, they then make many. What do we learn from this? That great is the power of union. The wise counsel of God at the begin-

^h i. e. at whose wedding it is done. are [that image.]. Downes proposes
ⁱ τοὺς ὄντας. Possibly 'those that συνόντας with some probability.

ning divided the one into two; and being desirous of shew- COL. iv. 18.
ing that even after division it remaineth still one, He suffer-
ed not that the one should be of itself enough for procreation.
For he is not one who is not yet [united^k,] but the half of
one; and it is evident from this, that he begetteth no off-
spring, as was the case also beforetime^l. Seest thou the
mystery of marriage? He made of one, one^m; and again,
having made these two one, He thus maketh one, so that
now also man is produced of one. For man and wife are
not two men, but one Man. And this may be confirmed from
many sources; for instance, from Jamesⁿ, from Mary the
Mother of Christ, from the words, *He made them male and* Gen. I.
female. If he be the head, and she the body, how are they 27.
two? Therefore the one holdeth the rank of a disciple, the
other of a master, the one of a ruler, the other of a subject.
Moreover, from the very fashioning of her body, one may
see that they are one, for she was made from his side, and
they are, as it were, two halves.

For this cause He also calleth her a help, to shew that Ib. ii. 18.
they are one; for this cause He setteth their cohabitation
before both father and mother, to shew that they are one. Ib. 24.
And in like manner a father rejoiceth both when son and
daughter marry, as though the body were hastening to join
a member of its own; and though so great a charge and
expenditure of money is incurred, still he cannot bear
with indifference to see her^o unmarried. For as though her
own flesh were severed from her^p, each one separately
is imperfect for the procreation of children, each one is
imperfect as regards the constitution of this present life.
Wherefore also the Prophet saith, *the residue of thy spirit*. Mal. ii. 15.

^k δὲ οὐδέπω. The word ἡνωμένος, which
Ed. Par. would supply, may be under-
stood.

^l καθάπερ καὶ πρότερον. Downes and
others give up this passage as corrupt.
The Translator suggests, 'as was the
case with Adam before Eve was
formed.' There is still a difficulty,
though this has a meaning, in that God
withheld the power then from the un-
divided Man, as he does now from the
not yet reunited.

^m i. e. 'one other.' Savile needlessly
conjectures 'two.'

ⁿ The word is declined, and so
would not mean Jacob. Three MSS.
have Joseph, which is a gloss. One
would expect a solution from the end
of Hom. v. but none seems to occur
there, unless Jacob's birth after Re-
becca's long barrenness be deemed
sufficient.

^o implied in αὐτῇ below. The word
is of common gender.

^p αὐτῇ, the Translator suggests αὐτῆς,
'as though the flesh itself was severed
away.' This lessens the difficulty, but
is against all copies.

HOM. 12. And how become they one flesh? As if thou shouldest take away the purest part of gold, and mingle it with other gold; so in truth here also the woman receiving the richest part fused, as it were, by pleasure, nourisheth it and cherisheth it, and withal contributing her own share, restoreth it back a Man. And the child is a sort of bridge, so that the three become one flesh, the child connecting, on either side, each to other. For like as two cities, which a river divides throughout, become one, if a bridge connect them on both sides, so is it in this case; and yet more, for the very bridge in this case is formed of the substance of each in this respect¹ just as the body and the head are one body², for they are divided by the neck; but not divided more than connected, for it lying between them, brings together each with the other. And it is the same as if a chorus that had been divided should, by taking one part of itself from this quarter, and the other again from the right, make one; or as these when come into close rank, and extending hands, become one; for the hands extended admit not of their being two. Therefore to wit He said with an accuracy of expression, not 'they shall be one flesh,' but *unto one flesh*³, namely, that of the child wherein they are connected together. What then? when there is no child, will they not be still two then? Nay, it is plain [they will not], for their coming together hath this effect; it diffuseth and commingleth the bodies of both. And as one who hath cast ointment into oil, hath made the whole one; so in truth it is also here.

(6) I know that many are ashamed at what I am saying, and the cause of this is the lasciviousness and unchasteness of those of whom I have spoken. The fact of marriages being thus performed, thus depraved, hath gained the thing an ill repute: for *marriage is honourable, and the bed undefiled*.

Heb. xiii. 4. Why art thou ashamed of the honourable, why blushest thou at the undefiled? This is for the heretics⁴, this is for such as introduce harlots thither. For this cause I am desirous of having it thoroughly purified, so as to bring it back again to its proper nobleness, so as to stop the mouths of the

[see on Eph. Hom. 20 p. 322 O. T.]

¹ τῷ ὁμοιότητι τοῦ σώματος.

² εἰς σάρκα καὶ μίαν. Gen. ii. 24. LXX [cited in Eph. v. 31.]

¹ al. 'They are one as all the members of the body, jointed together to the head, become one body, though divided by the neck. But here they

are not divided, &c.'
³ On 1 Tim. iv. 3. p. 93 O.T. he mentions the Manichees, Marcionites, and Encratites.

heretics. The gift of God is insulted, the root of our generation; for about that root there is much dung and filth. Col. iv. 18. This then let us cleanse away by our discourse. Endure then a little while, for he that holdeth filth must endure the stench. I wish to shew you that ye ought not to be ashamed at what I say, but at what ye do; but thou, passing by all shame at the latter, art ashamed at the former: surely then thou condemnest God Who hath thus decreed.

Shall I tell how marriage is also a mystery of the Church? As Christ came unto the Church, as it was made out of Him, and He conversed with her by a spiritual intercourse ¹ *ἡ συνουσία*. *for, saith one, I have espoused you to one husband, a chaste virgin.* 2 Cor. xi. And that we are of Him, hear how he saith, we ² all are of His members, *and of His flesh.* Thinking then Eph. v. on all these things, let us not cast shame upon so great a ^{30.} mystery. Marriage is a type of the presence of Christ, and art thou drunken at it? Tell me; if thou sawest an image of the king, wouldest thou dishonour it? By no means.

Now the practices at marriages seem to be matters of indifference, but they are the causes of great mischiefs. All is full of lawlessness. *Filthiness, and foolish talking, and jesting, let it not proceed,* saith he, *out of your mouth.* Ib. v. 4; iv. 29. Now all that occurs there is filthiness, foolish talking, and jesting; and not these simply, but with aggravation, for the thing has become an art, and there are great praises for those that pursue it. Sins have become an art! We pursue them not in any chance way, but with earnestness, with science, and thenceforth the devil takes the command of his own array. For where drunkenness is, there is unchasteness: where filthy talking, there the devil is at hand bringing in his own contributions; with such an entertainment, tell me, dost thou celebrate the mystery of Christ, and invite the devil?

I daresay you consider me offensive. For this too is a property of extreme pervertedness, that even one that rebuketh you^a incurs your ridicule as one that is austere. Hear ye not Paul, saying, *Whatsoever ye do, whether ye eat or drink or whatsoever ye do, do all to the glory of God?* 1 Cor. x. 31. But ye do all to ill report and dishonour. Hear ye not

^a Some add, 'instead of what he ought to receive.'

Hom. 12. the Prophet saying, *Serve the Lord with fear, and rejoice unto Him with trembling?* But ye are wholly without restraint¹.

Ps. ii. 11. Is it not possible both to enjoy pleasure, and to do so with safety? Art thou desirous of hearing beautiful songs? Best of all indeed, thou oughtest not; nevertheless, I condescend if thou wilt have it so: do not hear Satanic ones, but spiritual. Art thou desirous of seeing choirs of

¹ χορεύοντας.
S. John ii. dancers¹! Behold the choir of Angels. And how is it possible, saith one, to see them? If thou drive away these things, Christ Himself will come to such a marriage, and Christ being present, the choir of Angels is present also.

If thou wilt, He will even now work miracles, as He did then; He will make even now the water, wine; and what is more wonderful, much, He will convert this dissoluteness, this dissolving and cold desire, and change it into spiritual. This is to make of water wine. Where pipers are, no where there is Christ; but even if He should have entered, He first casts those forth², and then He works His wonders. What can be more disagreeable than this Satanic pomp? where every thing is inarticulate³, every thing without significancy; and if there be any thing articulate, again all is shameful, all is noisome.

² ἄναθρον.
³ ὁμιλία.
⁴ ὁμιλία.

- (7) Nothing is more pleasureable than virtue, nothing sweeter than orderliness, nothing more amiable than gravity. Let any celebrate such a marriage as I speak of; and he shall find the pleasure; but what sort of marriages these are, take heed. First seek a husband for the virgin, who will be truly a husband, and a protector; as though thou wert intending to place a head upon a body; as though about to give not a slave, but a daughter into his hands. Seek not money, nor splendour of family, nor greatness of country; all these things are superfluous; but piety of soul, gentleness, the true understanding³, the fear of God, if thou wishest thy darling⁴ to live with pleasure. For if thou seek a wealthier husband, not only wilt thou not benefit her, but thou wilt even harm her, by making her a slave instead of free. For the pleasure she will reap from her golden trinkets will not be so great as will be the annoyance that comes of her

³ σύνεσις.

⁴ θυγατήρ.

¹ διαχέσθε, are dissolute, lit. 'poured abroad.'

² As when He would raise Jairus' daughter, S. Matt. ix. 25.

slavery. I pray thee, seek not these things, but if possible COL. IV. 18. one of equal condition; if however this cannot be, rather one poorer than in better circumstances, if that is thou be desirous not of selling¹ thy daughter to a master, but of giving² her to a husband. When thou hast thoroughly investigated the virtue of the man, and art about to give her to him, beseech Christ to be present: for He will not be ashamed to be so; it is the mystery of His presence. Yea above all beseech Him even in the first instance, to grant her such a suitor. Be not worse than the servant of Abraham, who, when sent on a pilgrimage so important, knew whither he ought to have recourse; wherefore also he obtained every thing. When thou art taking anxious pains, and seeking a husband for her, pray; say unto God, 'whomsoever Thou wilt do Thou provide:' into His hands commit this matter; and He, honoured in this way by thee, will requite thee with honour.

Two things indeed it is necessary for thee to do; to commit the thing into His hands, and to seek such a person as He Himself would approve, one that is orderly and chaste.

When[▼] then thou makest a marriage, go not round from house to house borrowing mirrors and dresses; for the matter is not one of display, nor dost thou lead thy daughter to a pageant; but decking out thine house with what is in it, invite thy neighbours, and friends, and kindred. As many as thou knowest to be of good character, those invite, and bid them be content with what there is. Let no one from the orchestra be present, for such expense is superfluous, and unbecoming. Before all the rest, invite Christ. Knowest thou whereby to invite Him? Whosoever, saith He, *hath* S. Matt. xxv. 45. *done it to one of these least, hath done it to Me.* And think it not an annoying thing³ to invite the poor for Christ's sake; 3 διὰ δὲ πειστον. to invite harlots is an annoyance. For to invite the poor is a means of wealth, the other of ruin. Adorn the bride not with the usual ornaments of gold, but with gentleness and modesty, and her ordinary dress; in place of all golden ornament and braiding, arraying her in blushes, and shamefacedness, and not desiring such things. Let there be no uproar, no confusion; let the bridegroom be called, let

▼ Here he addresses the mother, all the participles being feminine.

Hom. 12. him receive the virgin. The dinners and suppers, let them not be full of drunkenness, but of plenty combined with pleasure. See how many blessings spring from this, when we consider their estate; but from the marriages that now are celebrated, (if, that is, one ought to call them marriages and not pageants,) how many are the evils! The banquet hall is no sooner broken up, than straightway comes care and fear, lest aught that is borrowed should have been lost, and there succeeds to the pleasure melancholy intolerable. But this distress belongs to the mother-in-law¹, nay, rather not even is the bride herself free; all that follows at least belongs to the bride herself. For to see all broken up, to see the house desolate, is a ground for sadness.

¹ κηδε-
στυλας.

There is Christ, here is Satan; there is cheerfulness, here anxious care; there pleasure, here pain; there expense, here nothing of the kind; there indecency, here modesty; there envy, here no envy; there drunkenness, here soberness, health, temperance. Bearing then in mind all these things, let us stay the evil at this point, that we may please God, and be counted worthy to obtain the good things promised to them that love Him, through the grace and love toward man of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Ghost, be glory, power, honour, now and for ever, and world without end. Amen.

HOMILIES
OF
S. JOHN CHRYSOSTOM
ARCHBISHOP OF CONSTANTINOPLE
ON
THE EPISTLE OF S. PAUL THE APOSTLE
TO THE
THESSALONIANS.

HOMILY I.

1 THESS. i. 1, 2, 3.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians which is in God the Father and in the Lord Jesus Christ : Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers ; Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.

WHEREFORE then, when writing to the Ephesians ^a, and having Timothy with him, did he not include him with himself (in his salutation), known as he was to them and admired, (for he says, *Ye know the proof of him, that as a son with* Phil. ii. *the father, he hath served with me in the Gospel ;* and again, ^{22.} *I have no man like-minded who will naturally care for your* ib. 20. *state ;*) while here he does associate him with himself? It

^a This mistake cannot be charged on the transcribers, as though Chrysostom had written 'Philippians,' for Timothy is mentioned in Phil. i. 1.

HOM. 1. seems to me, that he was about to send him immediately, and it was superfluous for him to write, who would almost overtake the letter. For he says, *Him therefore I hope to send presently.* But here it was not so; but he had just returned to him, so that he naturally joined in the letter¹.
Phil. ii. 23. For he says, *Now when Timotheus came from you unto us.*
¹ ἐπε-
 στελλεν.
1 Thes. iii. 6.

But why does he place Silvanus before him, though he testifies to his numberless good qualities, and prefers him above all? Perhaps Timothy wished and requested him to do so from his great humility; for when he saw his master so humble-minded, as to associate his disciple with himself, he would much the more have desired this. For he says,

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians. Here he gives himself no title, not 'an Apostle,' not 'a Servant,' I suppose, because the men were newly instructed, and had not yet had any experience of him^b, he does not mention his rank; and moreover it was the beginning of his preaching to them.

To the Church of the Thessalonians, he says. And well. For since it is probable there were few, and they not yet formed into a body, on this account he consoles them with the name of the Church. For where much time had passed and the congregation of the Church was large, he does not apply this term. But because the name of the Church is generally a name of multitude, and of a system now compacted, on this account he calls them by that name.

In God the Father, he says, *and the Lord Jesus Christ. Unto the Church of the Thessalonians,* he says, *which is in God.* Behold again the expression, *in*^c, applied both to the Father and to the Son. But he says, *in God*, because there were many assemblies^d, both Jewish and Gentile. It is a great dignity, and to which there is nothing equal, that it is *in God*. God grant therefore that this Church may be so addressed! But I fear that it is far from that appellation. For if any one is the servant of sin, he cannot be said to be *in God*, if any one walks not according to God, he cannot be said to be *in God*.

^b αὐτοῦ, perhaps 'of the thing.'

^c B. (Ms. Burney 48. Brit. Mus.) [with another of Mr. Field's MSS.] and Catena have ἐν for Θεός, [and Mr. Field has edited thus]: Sav. mar. has

ἐν Θεῷ, and the sense does not allow the other, 'the word God.'

^d ἐκκλησίαι. 'Churches,' or 'assemblies.' New converts would be more familiar with the word in its secular sense.

Grace be unto you, and peace. Do you perceive his ¹THES. I. 3. encomiums at the very commencement of his Epistle? *We give thanks to God always for you all, making mention of you in our prayers.* For to give thanks to God for them is the act of one testifying to their great advancement, when they are not only praised themselves, but God also is thanked for them, as Himself having done it all. He teaches them also to be moderate, all but saying, that it is all of the power of God. That he gives thanks for them, therefore, on account of their good conduct, and remembers them in his prayers, proceeds from his love towards them. Then shewing them that he not only remembers them in his prayers but apart from his prayers, he says, as he often does, *remembering without ceasing your work of faith and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father.* Remembering without ceasing is either remembering them before God and the Father, or remembering their labour of love that is in sight of God and the Father, or simply remembering you without ceasing. Then again, that you may not think that this *you* is said simply, he has added, *in the sight of God and the Father.* But because no one was praising their actions, no one giving them any reward, he says, ‘ye labour in the sight of God.’ What is *the work of faith*? That nothing has turned aside your stedfastness¹. For this is the work of ¹ἐνστα-
σιον. faith. If thou believest, suffer all things; if thou dost not suffer, thou dost not believe. For are not the things promised such, that he who believes would choose * to suffer even ten thousand deaths? The kingdom of heaven is set before him, and immortality, and eternal life. He therefore who believes will suffer all things. Faith then is shewn through works. One would naturally have said, not simply, but by your works have you manifested it, by your stedfastness, by your zeal.

And your *labour of love*. Why? what labour is it to love? Merely to love is none at all. But to love sincerely

* ἀν ἐλέσθαι [now edited by Mr. Field's mss.] reads πεισσαι for πεισεσθαι, Field] Hales conj. and B. for ἀνέλεσθαι, which suits ἀνελέσθαι, ‘such as might persuade the believer to undergo.’

Hom. 1. is great labour. For tell me, when many things are stirred up that would draw us from love, and we hold out against them all, is it not labour? For what did not these men suffer, that they might not revolt from their love? Did not they that warred on the Gospel¹ go to Paul's host, and not having found him, drag Jason before the rulers of the city? Tell me, is this a slight labour, when the seed had not yet taken root, to endure so great a storm, so many trials? And they demanded security of him. And having given security, (he says,) Jason sent away Paul. Is this a small thing, tell me? Did not Jason even expose himself to danger for him? This he calls a labour of love, because they were thus bound to him.

¹ Gr. Proclamation. Acts xvii. 5, 6.

See Ib. 9.

And observe: first he mentions their good actions, then his own, that he may not seem to boast, nor to love them by anticipation¹. *And patience*, he says. For that persecution was not confined to one time, but was continual, and they warred not only with Paul, the master, but with his disciples also. For if they were thus affected towards those who wrought miracles, those venerable men; what think you were their feelings towards those who dwelt among them, their fellow-citizens, who had all of a sudden revolted from them? Wherefore this also he testifies of them, saying, *For ye became followers of the Churches of God which are in Judæa.*

¹ Thess. ii. 14.

(2) *And of hope*, he says, *in our Lord Jesus Christ, in the sight of God and our Father.* For all these things proceed from faith and hope, so that what happened to them shewed not their fortitude only, but that they believed with full assurance in the rewards laid up for them. For on this account God permitted that persecutions should arise immediately, that no one might say, that the Gospel was established lightly or by flattery, and that their fervour might be shewn, and that it was not human persuasion, but the power of God, that persuaded the souls of the believers, so that they were prepared even for ten thousand deaths, which would not have been the case, if the Gospel had not immediately been deeply fixed and remained unshaken.

¹ προλήπει. Assuming good of them before trial.

Ver. 4, 5. *Knowing, brethren beloved of God, your election. For our Gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake.* 1 THESS. I. 6.

Knowing what? What manner of men we were among you. Here also he touches upon his own good actions, but covertly. For he wishes first to enlarge upon their praises, and what he says is something of this sort. I knew that you were men of great and noble sort, and that you were of the Elect. For this reason we also endured all things for your sake. For this, *what manner of men we were among you*, is the expression of one shewing that with much zeal and much vehemence we were ready to give up our lives for your sake; and for this thanks are due not to us, but to you, because ye were elect. On this account also he says elsewhere, *Therefore I endure all things for the Elects' sakes.* For what would not one endure for the sake of God's beloved? And having spoken of his own part, he all but says, For if you were beloved and elect, we suffer all things with reason. For not only did his praise of them confirm them, but his reminding them that they too themselves^s had displayed a fortitude corresponding¹ to their¹ 2 Tim. II. 10.
ἀντίρροπον. zeal: accordingly he says,

Ver. 6. *And ye became followers of us, and of the Lord, having received the word in much affliction with joy of the Holy Ghost.*

Strange! what an encomium is here! The disciples have suddenly become masters! They not only heard the word, but they quickly arrived at the same height with Paul. But this is nothing. For see whereunto he raises them, saying, *Ye became followers of the Lord.* How? *Having received the word in much affliction, with joy of the Holy Ghost.* Not merely in affliction, but in much affliction. And this we may learn from the Acts of the Apostles, how they raised a persecution against them. And they troubled all the rulers of the city, and they instigated² the city² against them. And he has not to say, ye were afflicted Acts xvii. 5—8.
ἀνετίθεσαν.

^s [i. e. Paul and his companions.]

HOM. 1. indeed, and believed, but grieving; on the contrary, ye did it even rejoicing. Which also the Apostles did: *Rejoicing*, it is said, *that they were counted worthy to suffer shame for His name.* For it is this that is admirable. Although neither is that a slight matter, in any way to bear afflictions. But this was now the part of men surpassing human nature, and having, as it were, a body incapable of suffering.

Acts v.
41.

But how were they followers of the Lord? Because He also endured many sufferings, and yet rejoiced. For He came to this willingly. For our sakes He emptied Himself: He was about to be spit upon, to be beaten and crucified, and He so rejoiced in suffering these things, that He said to the Father, *Glorify Me.*

S. John
xvii.
1—5.

With joy of the Holy Ghost, he says. That no one may say, how dost thou say *of affliction*? how *of joy*? how can both meet in one? he has added, *with joy of the Holy Ghost.* The affliction is in things bodily, and the joy in things spiritual. How? The things which happened to them were grievous, but not so the things which sprang out of them, for the Spirit does not suffer it^b. So that it is possible both for one who suffers not to rejoice, when he suffers for his sins; and for one who is beaten to rejoice, when he suffers for Christ's sake. For such is the joy of the Spirit. In return for the things which appear to be grievous, it causes delight to spring upⁱ. They afflicted you, he says, and persecuted you, but the spirit did not desert you¹, even in those circumstances: as the Three Children in the fire were refreshed with dew, so also were you refreshed in afflictions. But as there it was not of the nature of the fire to sprinkle dew, but of the *whistling wind*, so also here: for it was not of the nature of affliction to produce joy, but of the suffering for Christ's sake, and of the Spirit bedewing them, and in the furnace of temptation setting them at ease. Not merely *with joy*, he says, but *with much joy*. For this is of the Holy Spirit.

(3)

¹ οὐκ
ἀφῆκεν
ὑμᾶς.

Song,
ver. 27.

^b οὐκ ἀφίησι. Perhaps, 'does not forsake us,' as just below.

¹ ἐξάγει. Ed. Ben. ἐκφέρει. B. (Ms.

Burney 48. Brit. Mus.) ἐισάγει, 'brings in.' Downes had guessed ἀντρεισάγει.

Ver. 7. *So that ye were ensamples to all that believe in* 1THESS.1.7.
Macedonia and Achaia.

And yet it was later that he went to them. But ye so shone, he says, that ye became instructors of those who received (the word) before you. And this is like the Apostle¹. For he did not say, so that ye were ensamples in believing, but so that ye were an ensample to those who already believed, that is, how one ought to believe in God, ye taught, who from the very beginning entered into the conflict.

And in Achaia, he says; that is, in Greece.

Do you see how great a thing is zeal? that it does not require time, nor delay, nor procrastination, but it is sufficient only to venture² one's self, and all is fulfilled. Thus³ then having come in later to the Gospel, they became teachers of those who were before them.

Let no one therefore despair, even though he has lost much time, and has done nothing. It is possible for him even in a little while to do more than he ever has done in all his former time. For if he who did not yet believe, shone so much at the beginning, much more those who have already believed. Let no one, again, upon this consideration be remiss, because he perceives that it is possible in a short time to recover every thing. For the future is uncertain, and the Day of the Lord is⁴ a thief, attacking us suddenly when we are sleeping. But if we do not sleep, it will not attack us as a thief, nor carry us off unprepared. For if we watch and be sober, it will not come on us as a thief, but as a royal messenger, summoning us to the good things prepared for us. But if we sleep, it comes upon us as a thief. Let no one therefore sleep; let no one be inactive in virtue, for that is sleep. Do you not know how, when we sleep, our goods are unsafe, how easy they are to be assailed? But when we are awake, there needs not so much guarding. When we sleep, even with much guarding we often are undone. There are doors, and bolts, and guards, and outer guards, and nevertheless the thief has come upon us.

Why then do I say this? Because if we wake we shall not need the help of others; but if we sleep, the help of

HOM. 1. others will profit us nothing, but even with this we shall perish. It is a good thing to enjoy the prayer of the Saints, but only when we ourselves also are on the alert. And what need, you say, have I of the prayer of others, if I am on the alert myself? I do not wish that you should put yourself in a position to need it, but we are always in need of it, if we think rightly. Paul did not say, what need have I of prayer? and yet those who prayed were not worthy of him¹, or rather not equal to him, and dost thou say, what need have I of prayer? Peter did not say, What need have I of prayer, (for *prayer*, Scripture says, *was made without ceasing of the Church unto God for him*,) and dost thou say, What need have I of prayer? On this account thou needest it, because thou thinkest that thou hast no need. Yea, though thou become as Paul, thou hast need of prayer. Do not exalt thyself, lest thou be humbled.

Acts xii.
5.

Phil. 1.
19.

2 Cor. 1.
11.

Jer. vii.
16, xi.
14, xiv.
11.

1 Sam.
xii. 23.

But, as I said, if we be active also ourselves, prayers offered for us avail too. Hear Paul saying, *For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ*. And again, *That for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf*. And dost thou say, what need have I of prayer? But if we be idle, no one by praying for us will be able to profit us. What did Jeremiah profit the Jews? Did he not thrice draw nigh to God, and thrice hear, *Pray not thou for this people, neither lift up cry nor prayer, for I will not hear thee*? What did Samuel profit Saul? Did he not mourn for him even to his last day, and not merely pray for him only? What did he profit the Israelites? Did he not say, *God forbid that I should sin in ceasing to pray for you*? Did they not all perish? Do prayers then, you say, profit nothing? They profit even greatly: but it is when we also do something. For prayers indeed cooperate and assist, but a man 'acts with' one that is acting, and 'assists' one that is himself also working. But if thou remainest idle, thou wilt receive no great benefit.

(4) For if prayers had power to bring us to the kingdom while we do nothing, why do not all the Gentiles become

¹ i. e. Worthy to pray for him.

Christians? Do we not pray for all the world? Did not ¹Thms. 1.7. Paul also do this? Do we not intreat that all may be converted? Why do not the wicked become good, if they do not contribute any thing of themselves? Prayers, then, profit greatly, but it is when we also contribute our own parts.

Would you learn how much prayers have profited? consider, I pray, Cornelius, Tabitha. Hear also Jacob saying to ^{Acts x. 3. and ix. 36.} Laban, *Except the Fear of my father had been with me, surely thou hadst sent me away now empty.* Hear also God ^{Gen. xxxi. 42.} again, saying, *I will defend this city for Mine own sake, and for My servant David's sake.* But when? In the time of ^{2 Kings ix. 34.} Hezekiah, who was righteous. Since if prayers availed even for the extremely wicked, why did not God say this also when Nebuchadnezzar came, but gave up the city? Because their wickedness was too strong. Again, Samuel himself also prayed for the Israelites, and prevailed. But when? When they also pleased God, then He put their enemies to flight. And what need, you say, of prayer from another, when I myself please God. Never, O man, say this. There is need, aye, and need of much prayer. For hear God saying concerning the friends of Job; *And he shall pray Job xli. 8. for you, and your sin shall be forgiven you.* Because they had sinned indeed, but not a great sin. But this just man, who then saved his friends by prayer, in the season of the Jews, was not able to save the Jews who were perishing. And that you may learn this, hear God saying by the prophet; *If Noah, Daniel, and Job were in it, they shall deliver neither sons nor daughters.* ^{Ezek. xlv. 14, 16.} Because their wickedness was too strong. And again, *Though Moses and Samuel stood before Me.* ^{Jerem. xv. 1.}

And see how this is said to the two Prophets, because both prayed for them, and did not prevail. For Ezekiel said, *Ah Lord, wilt Thou destroy the residue of Israel?* then ^{Ezek. ix. 8.} God, to shew that He does this justly, shews him their sins, and to shew that it is not because He despises him, that He rejects his supplication for them, He says, These things indeed are enough even to persuade thee, that it is not because I despise thee, but on account of their many sins, that I do not accept thy supplication. Nevertheless

Hom. 1. He adds this also, *Though Noah, Job, and Daniel stood before Me.* And fittingly does He the rather say this to him, because it is he who suffered so many things. Thou badest me, he says, eat upon dung, and I ate upon it^m. Thou badest me shave my head, and I shaved it. Thou badest me lie upon one side, and I did it. Thou badest me go out through a hole in the wall, bearing a burden, and I went out. Thou tookest away my wife, and badest me not mourn, and I did not mourn, but bore it with fortitude. Ten thousand other things have I done for them : and I entreat for them, and dost Thou not comply? Not from despising thee, He says, do I this, but though Noah, Job, and Daniel were there, and should intreat for their sons and daughters, I would not comply.

And again to Jeremiah, who had suffered less from the commandments of God, but more from their wickedness, what does He say? *Seest thou not what they do?* 'Yea,' he says, 'they do so—but do Thou do it for my sake.' On this account He says to him, *Though Moses and Samuel stood before Me.* Moses, their first lawgiver, who often delivered them from dangers, who had said, *If now Thou forgivest their sin, forgive it; but if not, blot me out also.* If therefore he were now alive, and spoke thus, he would not prevail,—nor would Samuel, again, who himself also delivered them, and who from his earliest youth was thought wonderful. For to the former indeed I said, that I conversed with him as a friend with a friend, and not by dark sayings. And of the latter, I said, that in his first youth I was revealed to him, and that on his account, being prevailed upon, I opened the prophecy that had been shut up. For *the word of the Lord*, it is said, *was precious in those days; there was no open vision.* If these men therefore stood before Me, they would profit nothing. And of Noah He says, *Noah was a just man, and perfect in his generation;* and of Job, He was *blameless, just, true, fearing God;* and of Daniel, whom the Chaldeans even thought a god, yet *shall they not,* He says, *deliver their sons and daughters.* Knowing these things, therefore, let us neither despise the prayers of the Saints, nor throw every thing upon them : that we may not, on the

^m i. e. food baked on it. Ezek. iv. 12, 15.

one hand, be indolent and be ensnared when we need not; 1Thes.i.7.
nor on the other deprive ourselves of a great advantage.
But let us both beseech them to pray and lift up their hands
for us, and ourselves adhere to virtue; that we may be able
to obtain the blessings promised to those who love Him by
the grace and loving-kindness of our Lord Jesus Christ,
with Whom, to the Father together with the Holy Spirit
be glory, might, honour, now and for ever and ever. Amen.

HOMILY II.

I THESS. i. 8, 9, 10.

¹ gone
forth.

For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad¹; so that we need not to speak any thing. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.

¹ Thes.
i. 7.

As a sweet-smelling ointment keeps not its fragrance shut up in itself, but diffuses it afar, and scenting the air with its perfume, so conveys it also to the senses of those that are nigh; so too illustrious and admirable men do not keep their virtue shut up within themselves, but by their good report benefit others, and render them better. Which also then happened. Wherefore he said, *So that ye were ensamples to all that believe in Macedonia and Achaia. For from you,* he says, *sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad.* Ye have filled, therefore, all your neighbours with instruction, and the world with wonder: for this is meant by the expression, *in every place.* And he has not said, your faith is noised abroad, but *sounded out*; just as, when a trumpet sounds loud and clear, every place near is filled with the sound thereof, so the report of

your manfulness sounding loud as the trumpet when it 1THESS.I.9. peals, is sufficient to fill the world, and to fall with equal sound upon all everywhere. For great actions are more loudly celebrated where they have taken place; while afar off they are celebrated indeed, but not so much: but in your case it was not so, but a sound of good report was spread abroad in every part of the earth. And how, one may ask, can it be shewn that the words were not hyperbolic? This nation of the Macedonians, before the coming of Christ, was renowned, and celebrated every where more than the Romans. And the Romans were admired on this account, that they took them captive. For the actions of the Macedonian king exceeded all report, for he started from a little city, and subdued the world. Wherefore also the Prophet saw him as a winged leopard, shewing his swiftness, his vehemence, his fiery nature, his suddenly over-running the world with the trophies of his victory. And they say that, hearing from a certain philosopher that there were numberless worlds, he groaned bitterly, that whereas they were numberless, he had not conquered even one: so high-minded was he, of so lofty a soul, and celebrated in every part. And with the fame of the king the glory of the nation also advanced. For he was called 'Alexander, the Macedonian.' So that it was natural that what took place there should be much talked of: for nothing can be concealed that relates to the illustrious. The Macedonians then were not inferior to the Romans.

This was also the result of their earnestness. For as if he were speaking of some living creature he uses the word *gone forth*; so strong and active was it^a. *So that we, he says, need not to speak any thing, for they themselves shew of us what entering in we had unto you.* They do not wait to hear from us, but those who were not present, and have not seen, anticipate those who were present, and have seen your good deeds. So manifest was it every where made by report. We shall not therefore need, by relating your actions, to bring them to equal zeal. For the things which they ought to have heard from us, these they

[^a i. e. their faith.]

Hom. 2. themselves talk of, anticipating us. And yet in the case of such there is frequently envy, but the greatness of the thing ¹ conquered even this, and they themselves are heralds of your conflicts. And though left behind, not even so are they silenced, but they are beforehand with us. And being such, it is not possible for them to disbelieve our report.

¹ Gr. the excess.

What means, *What manner of entering in we had unto you?* That it was full of dangers, and numberless deaths, but that none of these things troubled you; but you adhered to us, as if nothing had happened; you received us after these things, as if ye had suffered no evil, but had enjoyed infinite good. For this was the second entering ^b. They went to Berea, they were persecuted, and when they came after this, the Thessalonians received them, as though they had been honoured by them, so that they even laid down their lives for them. The expression, *What manner of entering in we had unto you*, is complicated, and contains an encomium both of them and themselves. But this he has turned to their advantage. *And how*, he says, *ye turned to God from idols to serve the living and true God*; that is, that ye did it readily, that ye did it with much eagerness, that it did not require much labour.

To serve the living and true God. Here also he introduces an exhortation, which is somewhat offensive. *And to wait*, he says, *for His Son from heaven, Whom He raised from the dead, even Jesus, Who delivered us from the wrath to come.* *And to wait*, he says, *for His Son from heaven*, Him that was crucified, that was buried; to wait for Him from heaven. And how from heaven? *Whom He raised from the dead.* You see all at once the Resurrection, the Ascension, the second Coming, the Judgment, the retribution of the just, the punishment of the wicked. *Jesus*, he says, *Who delivered* ² *us from the wrath to come.* This is at once comfort, and exhortation, and encouragement to them. For if He raised Him from the dead, and

² Gr. delivereth.

^b This is not quite clear from Acts xvii. though those that conducted Paul, v. 15. may have been Thessalonians.

The ill-treatment presently mentioned by S. Paul was at Philippi previously.

He is in heaven, and thence will come, and ye believed it: ¹ **THESS.**
(for if ye had not believed it, ye would not have suffered so much,) this of itself is sufficient comfort. They, he says, shall suffer punishment, which he says also in his second Epistle, and you will have another and no little consolation. ^{ii. 1—4.}

And to wait, he says, for His Son from heaven. The terrible things are now before them ¹, but the good things ¹ *ἐν χερσίν*, 'in hand.' are in the future, when Christ shall come from heaven. See how much hope is required, that He Who was crucified has been raised, that He has been taken up into heaven, that He will come to judge the quick and the dead.

Chap. ii. 1, 2. *For yourselves, brethren, know our entrance in unto you, that it was not in vain; But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the Gospel of God with much contention.*

Great indeed were your actions also, but yet neither did (2) we act as mere ordinary men. But what he says above, that also he repeats here, that from both sides is shewn what was the nature of the Gospel preached, from the miracles, and from the resolution of the preachers, and from the zeal and fervour of those who received it. *For yourselves*, he says, *know our entrance in unto you, that it was not in vain*, that is, that it was not like that of ordinary men, nor of any common kind. For having escaped from great dangers, and deaths, and stripes, we immediately rushed into dangers. *But*, he says, *even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God*, (see you how again he refers the whole to God?) *to speak unto you the Gospel of God with much contention* ². It is not ² *ἀγῶνι*, possible, he says, to say, that there indeed we were in danger, but here we are not; yourselves also know, how great was the danger, with how much contention ³ we were among ³ *ἀγῶνας*, you. Which also he says in his Epistle to the Corinthians, taken as 'alarm.' *And I was with you in weakness, and in fear, and in much trembling.* ¹ **Cor. ii. 3.**

Ver. 3, 4. *For our exhortation is not of deceit, nor of*

HOM. 2. *uncleanness, nor in guile. But as we were allowed of God to be put in trust with the Gospel, even so we speak; not as pleasing men, but God Which trieth our hearts.*

Do you see that, as I said, from their perseverance he makes a proof that the Gospel is divine? For, if it were not so if it were a deceit, we should not have endured so many dangers, which allowed us not even to take breath. Ye were in tribulation, we were in tribulation. What then is it, but that somewhat of things future had excited us, but that we had been persuaded that there is a good hope? For who would have chosen for the sake of what we have here to endure so many sufferings, and to live a life of anxiety, and full of dangers? For whom would they persuade? For are not these things of themselves enough to trouble the disciples, when they see their teachers in dangers? But this was not your case.

For our exhortation, that is, our doctrine, was not of deceit. The matter, he says, is not guile nor deceit, that we should give it up. It is not for things abominable, such as jugglers and sorcerers, and uncleanness, he says, nor in guile, nor for any insurrection, like what Theudas did. *But as we were allowed of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God.* Do you see, that it is not vain-glory? *But God,* he says, *which trieth our hearts.* We do nothing for the sake of pleasing men, he says. For on whose account should we do these things? Then, having praised them, he says, Not as wishing to please men, nor seeking honours from men, *but as we were allowed of God to be put in trust with the Gospel.* Unless He had seen that we were free from every worldly consideration, He would not have chosen us. As therefore He approved us, such also we remain, as having been approved of God. Why then did He approve us, and entrust us with the Gospel? We appeared to God approved, so also we remain. It is a proof of our virtue, that we are entrusted with the Gospel: if there had been any thing bad in us, God would not have approved us. But the phrase ‘approved us,’ does not here

imply investigation. But what we do after having made trial, that He does without trial¹. That is, as He found us trustworthy², and trusted us, so we speak: as it is likely that those should, who are allowed and entrusted of God to be worthy of the Gospel, so we speak *not as pleasing men*, that is, not on your account do we do all these things. Because previously he had praised them, that he might not bring his speech under suspicion, he says,

Ver. 5, 6. *For neither at any time used we flattering words, as ye know, nor a cloke of covetousness, God is witness, Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ.*

For *neither at any time*, he says, *used we flattering words*, that is, we did not flatter, which is the part of deceivers, who wish to get possession and to domineer. No one can say that we flattered in order to rule, nor that we had recourse to it for the sake of wealth. Of this, which was manifest, he goes on to call them as witnesses. 'Whether we flattered,' he says, 'ye know.' But as to what was uncertain, namely, whether it were in a spirit¹ of covetousness, he calls God to witness. *Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ*, that is, not seeking after honours either, nor boasting ourselves, nor requiring attendance of guards. And yet even if we had done this, we should have done nothing out of character. For if persons sent forth by kings are nevertheless^k in honour, much more might we be. And he said not, 'we were dishonoured,' nor 'we did not enjoy honours,' which would have been to reproach them, but 'we did not seek them.' We therefore, who, when we might have sought them, sought them not, even when the preaching of the Gospel gave a claim to it, how should we do any thing, for the sake of glory? And yet even if we had sought them, not even in that case would there have been any blame. For it is fit that those who are sent forth from

¹ τῶρα, a character, a way. B. *text.*
[with another of Mr. Field's mss.]

^k i. e. though sent by mere earthly kings. The Catena omits the word.

¹ THES.
II. 5, 6.
² δοκιμῆς.
³ δοκιμους.

HOM. 2. God to men, as ambassadors now coming from heaven, should enjoy great honour.

¹ ἐκ περιουσίας. But with an excess of forbearance¹ we do none of these things, that we may stop the mouths of the adversaries.

(3) And it cannot be said, that to you we act thus, but not so to others. For thus also he said in his Epistle to

2 Cor. xi. 20. the Corinthians: *For ye suffer, if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.* And

Ib. x. 10. again, *His bodily presence is weak, and his speech contemptible.* And again, *Forgive me this wrong.* He shews there also that he was exceeding humble from his suffering so many things. But here he also says concerning money, *when we might have been burdensome, as the Apostles of Christ.*

Ib. xii. 13. Ver. 7, 8. *But we were gentle among you, even as a nurse cherisheth her children. So being affectionately desirous of you, we were willing to have imparted unto you not the Gospel of God only, but also our own souls, because ye were dear unto us.*

2 ληξίμ. B. and Cat. τὰ ξίμ. *But we were gentle,* he says, that is, we exhibited nothing that was offensive or troublesome, or displeasing, or boastful. And the expression, *among you*, is as if he should say, we were as one of you, not taking the higher place². *Even as a nurse cherisheth her children.* So ought the teacher to be. Does the nurse flatter that she may obtain glory? Does she ask money of her little children? Is she offensive or burdensome to them? Are they not more indulgent to them than mothers? Here he shews his affection. *So being affectionately desirous of you*, he says, we were so bound to you, he says, and not only took nothing of you, but if it had been necessary even to impart to you our souls, we should not have refused. Tell me, then, is this of a human view? and who is so foolish as to say this? *We were willing to have imparted to you*, he says, *not the Gospel of God only, but also our own souls.* So that this is greater than the other. And what is the gain? For from the Gospel indeed is gain, but to give our souls is, with respect to the difficulty, a greater thing than that. For to preach is not the same thing as to give the soul. For

the former was the more precious, the latter the more difficult. We were willing, he says, if it were possible even to spend our souls upon you. And this we should have wished: for, if we had not wished it, we should not have suffered that hard treatment. Since then he praised them before, and praises them now, on this account he says, 'this we do, not seeking money, nor flattering you, nor desiring glory.' For observe, they had contended much, and so ought to be praised and admired even extraordinarily, that they might be more firm: in this way the praise might be suspicious. So to repel the suspicion he says all this. And he mentions the dangers also: and again, that he may not be thought to speak of the dangers on this account, as if labouring for them, and claiming to be honoured by them, he has therefore added, as it was necessary to mention the dangers, *Because ye were dear unto us*; shewing that on this account we would willingly have given even our souls, because we were vehemently attached to you. The Gospel indeed we preach, because God commanded it; but so much do we love you, that if it were possible, we would have given even our souls. 1 THESS. II. 8.

He who loves, ought so to love, that if he were asked even for his soul¹, and it were possible, he would not refuse it. I say not, 'if he were asked,' but that he would even run of his own accord to present him with the gift. For nothing, nothing can be sweeter than such love; nothing will fall out there that is grievous. Truly a faithful friend is the medicine of life. Truly a faithful friend is a strong defence. For what will not a true and sincere friend perform? What pleasure will he not afford? what benefit? what security? Though you should name infinite treasures, none of them is comparable to a real friend. And first let us speak of the great delight of friendship itself. A friend rejoices at seeing his friend, and expands with joy, he is knit to him with an union of soul that affords unspeakable pleasure. And if he only calls him to remembrance, he is roused in mind, and transported. MORAL.
¹ ψυχὴν,
'soul' or
'life.'
Ecclus.
vi. 16.
ib. 14.

I speak of real friends, men of one soul, who would even die for each other, who love fervently. Do not think of

HOM. 2. those who barely love, who are table-companions, mere nominal friends, and suppose that my discourse is refuted. If any one has such a friend as I speak of, he will acknowledge the truth of my words: though he sees his friend every day, he is not satiated: for him he prays for the same things as for himself. I knew one, who calling upon holy men in behalf of his friend, besought them to pray first for him, and then for himself. So dear a thing is a good friend, that times and places are loved on his account. For as bodies that are luminous spread their radiance to the neighbouring places, so also friends leave a grace of their own in the places to which they come. And oftentimes in the absence of friends, as we have stood on those places, we have wept, and sighed, remembering the days which we passed together. It is not possible to represent by speech, how great a pleasure the presence of friends affords. But those only know who have experience. From friends we may both ask a favour and receive one without suspicion. When they enjoin any thing to us, then we feel indebted to them; but when they are slow to do this, then we are sorrowful. We have nothing which is not theirs. Often despising all things here, yet on their account we are not willing to depart hence, and they are more regretted by us than the light.

- (4) For, in good truth, a friend is more to be desired than the light; a true friend, I mean. And wonder not: for it were better for us that the sun should be extinguished, than that we should be deprived of friends: better to live in darkness, than to be without friends. And I will tell you why. Because many who see the sun are in darkness, but they can never be even in tribulation, while they abound in friends: I speak of spiritual friends, who prefer nothing to friendship. Such was Paul, who would willingly have given his own soul, even though not asked, nay would have plunged into hell¹ for them. With so ardent a disposition ought we to love.

¹ see p. 324, and note h.

I wish to give you a pattern of friendship. Friends, that is, friends according to Christ, surpass fathers and sons. For tell me not of friends of the present day, in which this good thing also has passed away with others: but consider

the time of the Apostles, I say not the chief men, but the ^{1THES.ii.8.} believers themselves generally. *All, he says, were of one heart and one soul, neither said any of them that ought of the things which he possessed was his own and distribution was made unto every man, according as he had need.* There were then no such words as 'mine' and 'thine.' This is friendship, that a man should not consider his goods his own, but his neighbour's, that his possessions belong to another; that he should be as careful of his friend's soul¹ as of his own, and that his friend should do the same. ^{Acts iv. 32, 35.}

And where is it possible that such an one should be found? It is only impossible because we have not the will, for possible it is. If it were not possible, neither would Christ have commanded it, nor have discoursed so much concerning love. A great thing is friendship, and how great, no one can know, and no discourse represent, but experience itself. It is this¹ that has caused heresies. This makes the Gentiles still to be Gentiles. He who loves does not wish to command, nor to rule, but is rather obliged when he is ruled and commanded: he wishes rather to bestow a favour than to receive one, for he loves, and feels as one who has not satisfied his desire. He is not so much gratified when good is done to him, as when he is doing good; for he wishes to oblige, rather than to be indebted to him; or rather he wishes both to be beholden to him, and to have him his debtor, he wishes both to bestow favours, and not to seem to bestow them, but himself to be the debtor. I think that perhaps many of you do not understand what I have said. He wishes to be the first in bestowing benefits, and not to seem to be the first, but to be returning a kindness. Which God also has done in the case of men. He purposed to give His own Son for us; but that He might not seem to bestow a favour, but to be indebted to us, He commanded Abraham to offer his son, that whilst doing a great kindness, He might seem to do nothing great. ^{1 i. e. the want of love. [see on Hebrews, hom. 25. p. 288. O. T.] see Gen. xxii. 16, 18.}

For when indeed there is no love, we both upbraid men

¹ Or 'life.' The double meaning of the word should be kept in sight throughout.

Hom. 2. with our kindnesses and we exaggerate little ones, but when there is love, we both conceal them and wish to make the great appear small, that we may not seem to have our friend for a debtor, but ourselves to be debtors to him, in having him our debtor. I know that the greater part do not understand what I say, and the cause is that I am speaking of a thing which now dwells in heaven. As therefore if I were speaking of any plant growing in India, of which no one had ever had any experience, no speech would avail to represent it, though I should utter ten thousand words : so also now whatever things I say, I say in vain, for no one will be able to understand me. This is a plant that grows in heaven, having for its branches not heavy-clustered pearls^m, but a virtuous life, much more acceptable than they. Mention what pleasure you will whether shameful or honourable, yet that of friendship excelleth them all, aye, though you should speak of that of honey. For that satiates, but a friend never does, so long as he is a friend ; nay, the desire of him rather increases, and such pleasure never admits of satiety. And a friend is sweeter than the present life : many at all events after the death of their friends have not wished to live any longer. With a friend one would bear even banishment willingly, without a friend one would not choose to inhabit even his own country : with a friend even poverty is tolerable, but without him both health and riches are intolerable. Such an one has a second self ; I am straightened¹, because I cannot instance by an example. For I should make it appear that what has been

¹ ἀποσπν-
γομαι,
I am
choking.

said is much less than the truth.

And these things indeed are so here. But from God the reward of friendship is so great, that it cannot be expressed. He gives a reward for that for which we owe a reward, that we love one another. 'Pray,' He says, 'and receive a reward,' for that for which we owe a reward, because we ask for good things. 'For that which you ask,' He says, 'receive a reward. Fast, and receive a reward. Be virtuous, and receive a reward,' though you rather owe a reward. But as fathers, when they have made their children virtuous,

^m Two Mss. 'branches not laden with fruit, but bearing.'

then further give them a reward ; for they are debtors, because they have afforded them a pleasure ; so also God acts. 1Thss.ii.8. ‘Receive a reward,’ He says, ‘if thou be virtuous, for thou delightest thy Father, and for this I owe thee a reward. But if thou be evil, not so : for thou provokest Him that begot thee.’ Let not us then provoke God, but let us delight Him, that we may obtain the kingdom of Heaven, in Christ Jesus our Lord, to Whom be glory and might for ever and ever. Amen.

HOMILY III.

1 THESS. ii. 9—12.

For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe: As ye know how we exhorted and comforted and charged every one of you, as a father doth his children, That ye would walk worthy of God, Who hath called you unto His kingdom and glory.

THE teacher ought not to do anything which tends to the salvation of his disciples as if it were a burden. For if the blessed Jacob was buffeted night and day in keeping his flocks, much more ought he to whom the care of souls is entrusted to endure all toils, though the work be labourious and mean, looking to one thing only, the salvation of his disciples, and the glory thence arising to God. At any rate observe how Paul, a man that was a Preacher of the Gospel, and the Apostle of the world, and raised to so great honour, worked with his hands that he might not be burdensome to his disciples.

For ye remember, he says, my brethren, our labour and travail. He had said previously, we might have been burdensome as the Apostles of Christ, as he also says in the Epistle
1 Cor. ix. *to the Corinthians, Do ye not know that they which minister*
13, 14. *about holy things, live of the things of the Temple? Even so hath Christ ordained that they which preach the Gospel should live of the Gospel. But I, he says, would not, but I laboured; and he did not merely labour, but with much*

diligence. Observe at any rate what he says; *For ye remember, (he said not, the benefits received from me, but,) our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God.* And to the Corinthians he said a different thing, *I robbed other Churches, taking wages of them to do you service.* And yet even there he worked, but of this he made no mention, but urged another matter that was more striking^a, as if he had said, *I was maintained by others when ministering to you.* But here it is not so. But what? *Labouring night and day.* And there indeed he says, *And when I was present with you, and wanted, I was chargeable to no man, and, I took wages to do you service.* But here he shews that the men were in poverty.

On this account he frequently calls upon them as witnesses. *For ye are witnesses, he says, and God also.* God is a witness worthy of credit, but this was what most fully assured them. For that indeed was uncertain to those who were ignorant of it. For question not whether it was Paul who said these things: much beyond what was necessary he seeks to give them assurance. Wherefore he says, *Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe.* It was proper to praise them again. On this account he sets these things before them, which were sufficient to persuade them. For he who then was in want, he means, and yet did not receive any thing, would much more not receive any thing now. *How holily and justly and unblameably we behaved ourselves among you that believe.*

As ye know how we exhorted and comforted every one of you, as a father doth his children. Above having spoken of his behaviour, here he speaks of his love which was of more weight than his authority over them^b. And what he says marks his freedom from pride, *as a father doth his children, we exhorted and comforted and charged every one*

^a or 'wounding'; πληκτικώτερον.
[^b δὲ μάλλον ἢ τῆς προστασίας. on which Dr. Field remarks that he can make neither sense nor construction of it. The attempt in the Text sup-

poses τὸ to be supplied before τῆς προστασίας so that it should be parallel to τὸ τῆς ἀνατροφῆς and τὸ τῆς ἀγάπης before.]

HOM. 3. *of you, that ye would walk worthy of God, Who hath called you unto His kingdom and glory.* When he says, *charging you*, then he makes mention of *fathers*, meaning, but although we charged, yet this was not violently, but like fathers. *Every one of you.* Strange! in so great a multitude to omit no one, neither small nor great, neither rich nor poor. *Exhorting*, he says, that is, to bear: *and comforting and charging.* *Exhorting^c*, therefore I did not seek glory; and *charging*, therefore I did not flatter. *That ye would walk worthy of God, Who hath called you to His kingdom and glory.* Observe again, how in relating, he both teaches and comforts. For if He called them unto His kingdom, if He called them to glory, they ought to endure all things. We exhort you, not to grant us any favour, but that ye would gain the kingdom of heaven.

Ver. 13. *For this cause also thank we God without ceasing, because when ye received the word of God, which ye have heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.*

It cannot be said, he says, that we indeed do all things unblameably, but you have done things unworthy of our conversation among you. For hearing us, ye gave heed not as hearing men, but as if God Himself were exhorting you. Whence is this manifest? Because as he shews from his own temptations and their testimony, and the way in which he acted, that he did not preach with flattery or vain-glory; so from their trials he shews also that they rightly received the word. For whence, he says, unless ye listened as if God were speaking, did ye endure such perils? And observe his dignity.

Ver. 14, 15, 16. *For ye, he says, brethren, became followers of the Churches of God, which in Judæa are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have from the Jews: Who both killed the Lord Jesus, and their own prophets, and have persecuted us, and they please not God, and are contrary to all men; Forbidding us to speak to the Gentiles that they*

^c Or *entreating*, and so he takes it below.

might be saved, to fill up their sins alway : for the wrath is 1THESS.ii.15.
come upon them to the uttermost.

For ye, he says, became followers of the Churches of God (2)
which are in Judæa. This is a great consolation. It is no wonder, he says, that they should do these things to you, inasmuch as they have done it also to their own countrymen. And this too is no little proof that the Gospel is true, that even Jews were able to endure all things. *For ye, he says, have suffered like things of your own countrymen, even as they have from the Jews.* There is something in his saying, *they.* *In Judæa,* he says. He shews that every where they were spoken of, as having contended. He says therefore, *that ye also have suffered like things.* And again, what wonder is it, if they have done such things to you, when they have dared to do them even to the Lord?

Do you see how he introduces this as containing great consolation? And constantly he adverts to it; and upon a close examination one may find it in nearly all his Epistles, how variously¹, upon all occasions of temptation, he brings forward Christ. Observe at least, that here also, when accusing the Jews, he puts them in mind of the Lord, and of the sufferings of the Lord; so well does he know that this is a matter of the greatest consolation.

Who both killed the Lord, he says. But, perhaps, they did not know Him. Nay, they did know Him well. What then? Did they not slay and stone their own prophets, whose books² even they carry about with them? And this³ they did not do for the sake of truth. There is therefore not only a consolation under the temptations, but they are reminded not to think that [the Jews] do it for the truth's sake, and be troubled on that account. *And have persecuted us*⁴, he says. We also, he says, have suffered numberless evils. *And they please not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved.* *Contrary to all men,* he says. How? Because if we ought to speak to the world, and they forbid us, they are the common enemies of the world. They have slain Christ and the prophets, they insult God, they are the common enemies of the world, they banish us, who

¹ ἐκδιωξάντων, *drove us out*, Acts xvii. 5, 14. or *persecuted us to the utmost.*

HOM. 3. come to them for their salvation. What wonder if they have done such things also to you, when they have done them even in Judæa? *Forbidding us to speak to the Gentiles, that they might be saved.* It is a mark of envy therefore to hinder the salvation of all. *To fill up their sins alway.* But *the wrath is come upon them to the uttermost.* What is, *to the uttermost?* It is no longer the same as the former occasions, there is no longer a return back, no longer any limit: but the wrath is nigh at hand. Whence is this manifest? From that which Christ foretold. For not only is it a consolation to have partakers in our afflictions, but to hear also that our persecutors are to be punished. And if the delay is a grievance, let it be a consolation that they will never lift up their heads again; or rather he hath cut short the delay, by saying, *THE wrath*, shewing that it was long since due, and predetermined, and predicted.

Ver. 17. *But we, brethren, being taken from you* for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.*

He has not said 'separated.' He had spoken above of flattery, shewing that he did not flatter, that he did not seek glory: here he speaks concerning love. Because he had said above, 'as a father his children,' 'as a nurse,' here he uses another expression, *being made orphans*, which is said of children who have lost their fathers. Yet it was they^c that were made orphans. 'No,' he says, 'but we. For if any one should examine our regret, even as little children without a protector, having sustained an untimely bereavement, are in great regret for their parents, not only from the feelings of nature itself, but also on account of their deserted state, so truly do we too feel.' From this also he shews his own despondency on account of their separation. And this we cannot say, he says, that we have endured for a long period, but *for a short time*, and that *in presence, not in heart*: for we always have you in our mind. See what great love! Although having them always in his heart, he sought also their presence face to face. Tell me

^c ἀπορφανισθέντες, 'bereaved,' 'made orphans.'

^c The Thessalonians.

not of your superlative^s philosophy! This is truly a proof ¹ Тяжс. II. 18. of fervent love; both to see, and to hear, and speak; and this may be of much advantage. *We endeavoured the more abundantly.* What is *more abundantly*? He either means to say, 'we were vehemently attached to you,' or, as was likely, 'being bereaved for a season, we endeavoured to see your face.' Observe the blessed Paul. When of himself he cannot satisfy his longing, he does it through others, as when he sends Timothy to the Philippians, and the same person again to the Corinthians, holding intercourse with them through others, when he cannot of himself. For in loving them, he was like some mad person, not to be restrained, unable to command himself¹ in his affection. ¹ ἀκαρτέρος.

Ver. 18. *Wherefore we would have come unto you,*

Which is a proof of love; yet here he mentions no other necessity but 'that we might see you.' *Even I Paul, once and again, But Satan hindered us.*

What, sayest thou, does Satan hinder? Yes, truly, for (3) this was not the work of God. For in the case of the Romans he says that God hindered him; and elsewhere ^{From Rom. xv. 22.} Luke says, that *the Spirit* hindered them from going into Asia; and in the case of the Corinthians he says, that it ^{Acts xvi. 7.} was the work of the Spirit, but here only of Satan. But what hindrance of Satan is he speaking of? Some unexpected and violent temptations: for a plot, It says, being ^{Ib. xx. 3.} formed against him by the Jews, he was detained three months in Greece. But it is another thing to remain for the sake of the dispensation, and willingly. For there he says, *Wherefore having no more place in these parts, and, To spare you I came not as yet unto Corinth.* But here ^{Rom. xv. 23.} nothing of this sort. But what? That *Satan hindered him.* ^{2 Cor. i. 23.} *Even I Paul,* he says, *once and again.* Observe, how ambitious he is, and what a display he makes, in his willingness to shew that he loved them most of all. *Even I Paul,* he says, implying although no others did. For they indeed were only willing, but I even attempted it.

Ver. 19. *For what is our hope, or joy, or crown of rejoicing? Are not even ye² in the presence of our Lord Jesus² or ye Christ at His coming?* ^{also.}

^s Gr. 'superfluous.' He means such as would make friendship quite independent of such helps.

HOM. 3. Are the Macedonians, tell me, thy hope, O blessed Paul? Not these alone, he says. Therefore he has added, *Are not ye also*. For *what*, he says, *is our hope or joy, or crown of rejoicing?* Do ye notice that his words are like those of women, inflamed with tenderness, and talking to their little children. *And crown of rejoicing*, he says. For the name of *crown* was not sufficient to express the splendour, but he has added, *of rejoicing* also. Of what fiery warmth is this! Never could either mother, or father, yea if they even met together and commingled their love, have shewn their own affection to be equivalent to that of Paul. *My joy and crown*, he says, that is, I rejoice in you more than in a crown. For consider how great a thing it is, that an entire Church should be present, planted and rooted by Paul. Who would not rejoice in such a multitude of children, and in the goodness of those children? So that neither is this flattery. For he has not said *ye* simply, but *ye also* together with others.

Ver. 20. *For ye are our glory and joy.*

Chap. iii. 1, 2. *Wherefore when we could no longer forbear, we thought it good to be left at Athens alone.* He means [by 'thought good'] 'we chose.' *And sent Timothy, our brother and minister of God, and fellow-labourer in the Gospel of Christ.*

And this he says, not as extolling Timothy, but honouring them, that [he sent them] his fellow-labourer and minister of the Gospel. As if he had said, We have withdrawn from his labours and have sent to you the minister of God, and our fellow-labourer in the Gospel of Christ. Then follows also the cause,

To establish you, and to comfort you concerning your faith,

Ver. 3. *That no man should be moved by these afflictions.*

What then does he say here? Because the trials of the teachers trouble their disciples, and he had then met with many trials, as also he himself says, *Satan hindered us*, which is his usual way of speaking; Once and again he says, I would have come to you, and was not able; which was a proof of great violence; and it is probable that this would trouble them, for disciples are not so much troubled

at their own trials, as at those of their teachers; as neither is the soldier so much troubled at his own trials, as when he sees his general wounded, therefore he says *to establish you*; not as though they were at all deficient in faith, nor that they required to learn any thing. 1 THESS.
iii. 4.

And to comfort you concerning your faith, that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto.

Ver. 4. *For verily when we were with you, we told you before that we should suffer tribulations, even as it came to pass and ye know.*

Ye ought not, he says, to be troubled, for nothing strange, nothing contrary to expectation has happened; which was sufficient to raise them up. For do you see that on this account also Christ foretold to His disciples? For hear Him saying, *Now have I told you before it come to pass, that when it is come to pass ye may believe.* For greatly indeed, greatly does it tend to the comfort of others, to have heard from their teachers what is to happen. For as he that is sick, if he hear from his physician that this or that is taking place, is not much troubled; but if any thing happen unexpectedly, then he thinks that he too is at a loss, and the disorder beyond his art, and so he is afflicted and troubled; and so also is it here. Which Paul foreknowing, foretold to them, 'we are about to be afflicted,' *as it came to pass*, he says, *and ye know.* He not only says that this came to pass, but that he foretold many things, and they happened. *We are appointed thereunto*, so that not only ye ought not to be troubled and disturbed about the past, but not even about the future, if any such things should happen; *for we are appointed thereunto.* S. John
xiv. 29.

Let us hear, who have ears to hear. The Christian is appointed thereunto. For concerning all the faithful is this said, *We are appointed thereunto.* And yet as if we were appointed ^h for ease, we think it strange if we suffer any thing, and yet what reason have we for thinking any thing strange? For no season of affliction or temptation has overtaken us, *but what is common to man.* It is a fit season for us to say ¹³. MORAL.
(4)

^h κελμενοι. He alludes to the sense 'laid,' as if it were 'laid down to repose.'

HOM. 3. to you, *Ye have not yet resisted unto blood, striving against*
Heb. xii. *sin*, Or rather, this is not seasonable for us to say to you—
4. but what? Ye have not yet despised riches. For to them indeed these words were said with reason, when they had lost all their own possessions, but to those who retain theirs, what I now say. Who has been robbed of his riches for Christ's sake? Who has been beaten? Who has been insulted? even in words, I mean. What have you to boast of? What confidence have you to say any thing? So many things Christ suffered for us when we were enemies: what can we shew that we have suffered for Him? Nothing that we have suffered indeed, but infinite good things that we receive from Him. Whence shall we have confidence in that Day? Know ye not, that the soldier too, when he can shew numberless wounds and scars, will then be able to shine in the presence of the king? But if he has no good action to shew, though he may have done no harm, he will be ranked among the last.

see Heb.
x. 34.

But, you say, it is not the season of war. But if it was, tell me, who would contend? Who would attack? Who would break through¹ the phalanx? Perhaps no one. For when I see that you do not despise riches for the sake of Christ, how shall I believe that you will despise blows? Tell me, do you bear manfully those who insult you, and do you bless them? You do not this, but disobey. What is attended with no danger, you do not; and will you endure blows, in which there is much pain and suffering? Know ye not that it is proper in peace to keep up the exercises of war^k? Do you not see these¹ soldiers, who though no war disturbs them, but it is profound peace, brighten up their arms, and go forth with the masters who teach them tactics, into the broad and level plains, I may say every day, and so keep up with the greatest strictness the exercises of war? Of our spiritual soldiers, who has done this? Not one. For this reason we become in war weak, ignoble, easily led captive by any.

¹ τούτους.
i. e.
earthly.

But what stupidity is this, not to think the present a

¹ διέλωσε, 'Push through,' thus we read of ὀθισμὸς, Angl. 'shoving' in hard-fought battles. B. has δέκονσε, two others διέσωσε, 'struck or beat through;' 'push through' may be taken of urging on his fellows.

^k In pace, ut sapiens, aptârit idonea bello. Hor.

season of war, when Paul is crying out, *Yea, and all that will live godly in Christ Jesus shall suffer persecution*; and Christ says, *In the world ye shall have tribulation*, and again the blessed Paul with a loud voice cries out, saying, *We wrestle not against flesh and blood*, and again, *Stand therefore having your loins girt about with truth*? Why¹

1 THESS.
iii. 6.
2 Tim.
iii. 12.
S. John
xvi. 33.
Eph. vi.
12, & 14.

dost thou arm us, I pray, when it is not war? Why dost thou give us trouble to no purpose? Dost thou put breastplates on the soldiers, when they might rest and be still? But he would have said, Certainly, even though it were not war, it were right to attend to the concerns of war. For he who in peace considers the business of battle, will be formidable in the season of battle; but he who is without experience in the things of war, will be more troubled even in peace. Why so? Because he will weep for the things which he possesses, and not being able to fight for them, will be in anguish. For the possessions of the cowardly and inexperienced and ignoble in war, are the property of all who are brave and warlike: and so on this account first I arm you. But then also the whole time of our life is the season of war. How and in what respect?

The devil is ever at hand. Hear what he saith: *He goeth about as a roaring lion, seeking whom he may devour*.¹

1 S. Pet.
v. 8.

Numberless bodily affections assail us, which it is necessary to enumerate, that we may not vainly deceive ourselves.

For tell me, what does not war against us? Do not riches, beauty, pleasure, power, authority, envy, glory, pride? For not only does our own glory war against us, forbidding us to descend¹ to humility; but the glory of others also,¹ al. 'to leading us to envy and ill-nature. And what do their opposites, poverty, dishonour, the being despised, rejected, having no power? These in ourselves; but from other men, wickednesses, plots, deceits, slanders, assaults innumerable; and from the devils, *principalities, powers, the rulers of the darkness of this world, spiritual wicked-*

stoop.'

Eph. vi.
12.

nesses. Some of us are rejoicing, others grieving, both are deviations from the right course. But health and sickness (war against us). From what quarter will not man be

[¹ S. Chrysostom imagines them remonstrating with S. Paul, and then gives his answer.]

HOM. 3. falling into sin? Would you that I should tell you from the beginning, commencing even immediately from Adam? What took captive the first created? Pleasure, and eating, and the love of dominion. What, the son who came next after him? Grudging and envy. What those in the time of Noah? Fleshly pleasures, and the evils issuing from them. What his son? Insolence and irreverence. What the Sodomites? Insolence, wantonness, and fulness of bread. But often even poverty has this effect. On this account a certain wise man said, *Give me neither poverty nor riches.* Or rather it is neither poverty nor riches, but the will that cannot use either of them aright. *Acknowledge, he says, that thou passest through the midst of snares.*

Prov.
xxx. 8.

Ecclus.
ix. 13.
see on
Stat.

Hom. xv.
p. 252.
O.T.

(5)

The blessed Paul has admirably said, *We are appointed thereunto.* He has not said merely, that we are tempted, but that *we are appointed thereunto*, as if he had said, For this were we born. This is our business, this our life, and dost thou seek rest? No executioner stands over us, lacerating our sides, and compelling us to sacrifice, but the excessive desire of riches, and of possessing more, is instant, tearing out our eyes. No soldier has kindled a pile, nor placed us on a gridiron^m, but worse than this, the flames of the flesh set fire on our souls. No king is present promising numberless bounties, and putting us out of countenance. But there is present a rage for glory, tickling us worse than he. Truly great is the war, exceedingly great, if we would watch: the present season too has its crowns.

2 Tim. iv. 8. Hear Paul saying, *Henceforth there is laid up for me a crown of righteousness, which the righteous Judge shall give me: and not to me only, but unto all them that love His appearing.* When thou hast lost a beloved and only son, whom thou wert bringing up in much wealth, displaying good hopes, himself being the only one to succeed to thine inheritance; do not complain, but give thanks to God, and glorify Him who has taken him, and in this respect thou wilt not be worse than Abraham. For as he gave him to God, when he commanded it, so thou hast not complained, when He has taken him. Hast thou fallen into a severe sickness,

^m ἐπὶ κρατίκῃς. From the Latin 'Craticula.' Such was the 'Catasta' mentioned as thus used at Vienne in the martyrdom of S. Laurence. Prud.

Peristeph. H. ii. 399. An iron seat is mentioned as thus used at Vienne. Euseb. v. 1.

and do many come, constraining thee, some with charms, some with amulets, and others with other things, to remedy the evil? and hast thou borne it firmly and unflinchingly from the fear of God, and chosen to suffer all things rather than submit to do any of those idolatrous practices? This brings to thee the crown of martyrdom. Doubt it not. How and by what means, I will tell thee. Because as the martyr bears firmly the pains of torture, so as not to worship the image, even so thou bearest the sufferings of thy disease, so as to want nothing of those remedies which the other offers, nor to do the thing which he prescribes. 'But those pains are more violent?' Yes, but these are of longer duration, so that it is the same in the end; nay often these are more severe too. For tell me, when fever is raging and burning within, and thou rejectest the charm that others recommend to thee, hast thou not bound on thee the crown of martyrdom?

1 THESS.
iii. 4.
[see
above pp.
279 sqq.]

Again, has any one lost money? are there many who advise thee to have recourse to diviners? and dost thou, from fear of God, because it is forbidden, choose rather not to receive thy money than to disobey God? Thou hast a reward equal to him who has given it to the poor, if having lost, thou givest thanks, and when thou mightest have recourse to diviners, endurest not to receive it, rather than to receive it so. For as he from the fear of God has emptied himself for the poor, so thou also from fear of God, when they have plundered thee, hast not recovered it.

We are the masters of injuring or not injuring ourselves, and no one else. And if you will, let us make the whole matter plain in the case of theft itself. The thief has broken through the wall, he has rushed into the chamber, he has carried off costly golden vessels, and precious stones, in short, he has cleared thy whole treasure, and has not been taken. The fact is grievous, and it seems to be a loss; still as yet it is not so, but it depends on thee to make it either a loss or a gain. And how, sayest thou, can this be a gain? I will endeavour to shew thee this, how, if thou art willing, it will be a great gain, but if unwilling, the loss will be severer than that which has taken place. For as in the case of artificers, when material is before them, he who is

Hom. 3. skilled in his art uses it to good purpose, but he that is unskilful spoils it, and makes it a loss to him, so also in these matters. How then will it be a gain? If thou givest thanks to God, if thou dost not bewail, if thou utterest the words of Job, *The Lord gave and the Lord hath taken away.* **Job 1. 21**
LXX. *Naked came I out of my mother's womb, and naked shall I depart.*

'What?' sayest thou, 'the Lord hath taken away? The thief hath taken away, and how canst thou say, the Lord hath taken away?' Wonder not, for even Job, of things which the devil took away, said, These the Lord hath taken away; and wilt not thou say of what the thief has taken, The Lord hath taken away? Tell me, whom dost thou admire? him who has bestowed all his goods upon the poor, or Job who said these words? Is he, who did not then give, inferior to him who has given alms? For say not, 'I deserve no thanks, the matter was not done with my consent; the thief took it without my knowledge or will: what will be my reward?' For neither did it happen with Job's knowledge or will, how could it? nevertheless, he wrestled¹.

And it is in thy power to receive as great a reward, as if thou hadst cast it away willingly. And naturally we admire the more a man who thankfully suffers wrongs, than him who gives spontaneously. And why? Because the latter indeed is fed with praises, and supported by conscience, and has good hopes; and having before^m borne manfully the privation of his goods, he then casts them away; but the former, whilst yet bound to them, is forcibly deprived of them. And it is not the same thing, after being first induced to part with riches, to bestow them in that particular way, as it is while yet clinging to the possession to be deprived of them. If thou wilt say these words, thou wilt receive many times as much, and even more than Job. For he received twice as much here, but to thee Christ has promised a hundred fold. From the fear of God, hast thou abstained from blaspheming? hast not had recourse to diviners? hast thou been thankful when thou hast suffered

¹ i. e. with the temptation. See on ^m i. e. in preparation.
 Stat. Hom. l. p. 18. O.T.

wrong? Thou art like one who despises wealth, for thou ¹ *Thou.* couldst not do this, hadst thou not first despised it. And ^{iii. 4.} it is not the same thing in a long time to practise the contempt of riches, and all at once to bear a loss that has happened. Thus the loss becomes gain, and thou wilt not be injured, but even benefited by the devil.

But how does the loss also become grievous? When (6) thou lovest thy soul! Tell me, has the thief deprived thee of thy possessions: and dost thou deprive thyself of salvation? Wherefore, grieving at the evils which thou hast suffered from others, dost thou plunge thyself into more evils? He perhaps has involved thee in poverty: but thou perversely^a injurest thyself in things that are fatal: he hath deprived thee of things that are without thee, and that hereafter would fail thee even against thy will: but thou deprivest thyself of the eternal riches. Hath the devil grieved thee by taking away thy wealth? grieve him also thyself, and do not delight him: if thou renderest thanks to God, thou givest him his death-blow.

And see what happens. Thou wilt not find it, if thou goest to the diviners, for it is not in their power to know; if in any case they have told, it is by chance; thou both lovest thy own soul besides, and thou wilt be derided by thy brethren, and wilt lose it again wretchedly. For the devil, knowing that thou canst not bear thy loss, but for the sake of thy money deniest even thy God, again gives thee wealth, that he may have an opportunity of deceiving thee again, and making thee an apostate. And if the diviners should tell thee, wonder not. The devil is without body: he is every where going about: it is he who arms¹ ^{i. e. com-} the robbers themselves: for these things do not take ^{mands.} place without the devil. If therefore he arms them, he knows also where it is deposited: he is not ignorant of his own ministers. And this is not wonderful. If he sees thee grieving at the loss, he adds yet another to it. If he sees thee laughing at it, and despising it, he will desist from this course. For as we deal to our enemies those things by which we grieve them, but if we see that they do not

^a *κακούργως*, which B. [with 2 more of Mr. Field's] omits.

HOM. 3. grieve, we henceforth desist, as being unable to plague them; so does the devil also.

What sayest thou? Dost thou not see those who sail on the sea, how, when a storm arises, they regard not their wealth, but even throw overboard their substance? O man? what sayest thou. Art thou cooperating with the storm and the shipwreck? Before the wave hast taken away thy wealth, dost thou do it with thine own hands? Why, before the shipwreck, dost thou wreck thyself? But indeed a rustic inexperienced in the trials of the sea might say this. But the naval man, and one who truly knows what are the causes of calm, and what of storm, will even laugh at him who talks thus. For he says, I throw it overboard that there may be no whelming sea°. So he who is experienced in the events and trials of life, when he sees the storm impending, and the spirits of evil wishing to cause shipwreck, throws overboard even the remainder of his wealth. Hast thou been plundered? Do alms, and thou lightenest the ship. Have robbers ravaged thee? Give what remains to Christ. So thou wilt console thy poverty from thy former loss. Lighten the ship, do not hold fast what remains, lest the vessel fill with water. They, to preserve their bodies, throw their goods overboard, and wait not for the assailing wave to overturn the vessel. And wilt thou not stay the shipwreck, that thou mayest save souls?

Make the trial, I beseech you: if you disbelieve, make the trial, and you shall see the glory of God. When any thing grievous has happened, immediately give alms. Render thanks that it has happened, and thou wilt see how much joy will come upon thee. For spiritual gain, though it be small, is so great as to throw into the shade all bodily loss. As long as thou hast to give to Christ, thou art rich. Tell me, if, when thou wast robbed, the king were to come to thee and hold out his hand, begging to receive something from thee, wouldest thou not then think thyself richer than all, if the king not even after so great poverty was ashamed of thee? Be not carried away with thy wealth,

° B. [with another MS.] *κλυδώνιον* for *κλυδών*: calm, storm, &c. seem to be used here in a relative sense, what is a storm to a deep laden vessel, being less to a light one.

only overcome thyself, and thou wilt overcome the assault of the devil. It is in thy power to acquire great gain. 1 THESS.
iii. 4.

Let us despise wealth, that we may not despise the soul. But how can any one despise it? Seest thou not beautiful bodies, and the lovers of them? as long as they are in their sight the fire is kindled, the flame rises bright; but when any one has removed them afar off, all is extinguished, all is lulled to sleep. So also in the case of wealth; let no one provide gold, nor precious stones, nor necklaces; when seen, they ensnare the eyes. But if thou wouldest be rich like the ancients, be rich not in gold, but in necessary things, that thou mayest bestow on others from that which thou hast ready. Be not fond of ornament. Such wealth is both easy to be assailed by robbers, and a thing that brings us cares. Do not acquire vessels of gold and silver, but let there be stores of bread and wine and oil, not that being sold again they may procure money, but that they may be supplied to those who need. If we withdraw ourselves from those superfluities, we shall obtain heavenly goods; which God grant that we may all obtain, in Jesus Christ our Lord, with Whom, to the Father, together with the Holy Spirit, be glory, might, honour, now and for ever and ever. Amen.

HOMILY IV.

1 THESS. iii. 5—8.

For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: Therefore, brethren, we were comforted over you in all our affliction and distress by your faith: For now we live, if ye stand fast in the Lord.

A QUESTION lies before us to-day, which is much disputed, and which is gathered from many sources. But what is this question? *For this reason*, he says, *when I could no longer forbear, I sent Timotheus to know your faith.* What sayest thou? He, who knew so many things, who heard unutterable words, who ascended even to the third heaven, doth not he know, even when he is in Athens? And yet, though the distance is not great, nor has he been long parted from them, (for he says, *Being taken from you for a short time*,) he does not know the affairs of the Thessalonians, but is compelled to send Timothy to know their faith, *lest*, he says, *the tempter have tempted you, and our labour be in vain.*

1 Thes.
ii. 17.

What then is one to say? That the Saints knew not all things. And this one may learn from many instances, both

of the early ones, and of those who came after them, as 1 Th. iii. 5.
 Elisha knew not concerning the woman, and Elijah said to 2 Kings
 God, *I only am left, and they seek my life.* Wherefore he iv. 27.
 heard from God, *I have left Me seven thousand.* Again 1 Kings
 when Samuel was sent to anoint David, *The Lord said to* xix. 10.
him, Look not on his countenance, nor on the height of his ib. 18.
stature, because I have refused him, for the Lord seeth not 1 Sam.
as man seeth; for man looketh on the outward appearance, xvi. 7.
but the Lord looketh on the heart.

And this comes to pass out of great care on God's part.
 How, and in what way? For the sake both of the Saints
 themselves, and of those who believe in them. For as He
 permits that there should be persecutions, so He permits
 that they also should be kept ignorant of many things, that
 they may be kept humble. On this account also Paul said,
There was given to me a thorn in the flesh, the messenger of 2 Cor.
Satan to buffet me, lest I should be exalted above measure. xii. 7.
 And again, lest others also should have great imaginations
 concerning them. For if they thought they were gods from
 their miracles, much more if they had continued always
 knowing all things. And this again he himself also says:
Lest any man should think of me above that which he seeth ib. 6.
me to be, or that he heareth of me. And again hear Peter,
 when he healed the lame man, saying, *Why look ye so* Acts iii.
earnestly on us, as though by our own power or holiness we 12.
had made this man to walk? And if even when they said
 and did these things, from these few and small miracles,
 evil imaginations were thus engendered, much more would
 they have been from great ones.

But for another reason too these things were allowed.
 For that no one might be able to say it was as being other
 than men that they performed those excellent actions,
 and so all should become supine, he exhibits their infir-
 mity, that he might cut off from self-will all pretext of im-
 pudence. For this reason he is ignorant (of some things),
 for this reason also, after having purposed, he does not
 come, that they might perceive there were many things he
 knew not. Great advantage then came of this. For if
 there were, even as it was, some who said, *This man is* ib. viii.
the great power of God, and some, that he is this and 10.

HOM. 4. that, unless these things had been so, what would they not have thought?

But here, however, there seems to be a censure on them. Much rather does it shew their admirable conduct, and prove the extremity of their temptations. How? Attend. For if thou first saidst 'that we are appointed thereunto,' and 'let no man be moved,' why again dost thou send Timothy, as if thou fearedst that something might happen, which thou wouldest not wish. This indeed he does from his great love. For those who love suspect even what is safe from their exceeding warmth. But this is said from the greatness of their temptations. I said indeed, he means, *that we are appointed thereunto*, but the excess of the temptations alarmed me. Wherefore he has not said, I send him as condemning you, but *when I could no longer forbear*, which is rather an expression of love.

1 Thess.
iii. 3.

What means, *Lest by some means the tempter have tempted you*? Dost thou see that to be shaken in afflictions proceeds from the devil, and from his seduction. For when he cannot shake us ourselves, he takes another way^a, and shakes the weaker sort through our means, which argues exceeding infirmity, and such as admits of no excuse, as he did in the case of Job, having stirred up his wife, *Speak some word against the Lord*, she says, *and die*. See how he tempted her.

Job ii. 9.
LXX.

But wherefore has he not said, 'shaken,' but *tempted*? Because, he says, I only suspected so much, as that you had been tempted. For he does not call his temptation a wavering¹. For he who admits his attack is shaken. Strange! how great is the affection of Paul! He did not regard afflictions, nor plots against him. For I think that he then remained there, as Luke says, that *he abode in Greece three months, when^b the Jews laid wait for him*.

1 σδλον.

Acts xx.
3.

(2) His concern therefore was not for his dangers, but for his disciples. Seest thou how he surpassed every natural parent? For we in our afflictions and dangers lose the remembrance of all. But he so feared and trembled for

^a *ἐτρέψω*. B. *ἐτρέψω*. 'he shakes others that are weaker:' *ἐτρέψω* might

be taken thus, 'when he cannot shake us otherwise,' the other being a last

resource against us.

^b The Greek will read thus, but will hardly bear the construction.

his children, that he sent to them Timothy, whom alone he had for his consolation, his companion and fellow-labourer, and him too in the very midst of dangers. 1 THESS.
iii. 6.

And our labour, he says, be in vain. Wherefore! for even if they were turned aside, it was not through thy fault, not through thy negligence. But nevertheless, though this were the case, I think, from my great love of the brethren, that my labour had been rendered vain.

Lest by some means the tempter have tempted you. But he tempts, not knowing whether he shall overthrow. Does he then, even though he knows not, yet assail us, and do we, who know that we shall completely overcome him, not watch? But that he does attack us, though he knows not, he shewed in the case of Job. For that evil demon said to God, *Hast Thou not made a hedge about his things within, and his things without? Take away his goods, and surely he will curse Thee to Thy face.* He makes trial; if he sees any thing weak, he makes an attack; if strong, he desists. *And our labour, he says, be in vain.* Let us all hear how Paul laboured. He does not say work, but *labour*, he does not say, and you be lost, but *our labour*. So that even if any thing happened, it was only what was probable: but that it did not was a great wonder. These things indeed we expected, he says, but the contrary happened. For not only did we receive from you no addition to our affliction, but even consolation. Job i.
10, 11.
Sept.

But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity. Brought us good tidings, he says. Do you see the excessive joy of Paul? he does not say, brought us word, but *brought us good tidings*. So great a good did he think their stedfastness and love. For it was necessary, if the one remained firm, that the other also must be stedfast. And he rejoiced in their love, because it was a sign of their faith. *And that ye have, he says, good remembrance¹ of us, always desiring greatly to see us, as we also to see you.* That is, with praises. Not ¹ or mention, μνησται.

^c The connection is difficult. He may mean that S. Paul's labour was so great, that although they did not perish, but only suffered loss, his labour would be in some sense in vain.

HOM. 4. when we were present, nor when we were working miracles, but even now, when we are far off, and are scourged, and are suffering numberless evils, *ye have good remembrance of us*. Hear how disciples are admired, who have good remembrance of their teachers, how they are approved. Let us imitate these. For it is ourselves that we benefit, not those who are loved by us. *Desiring greatly to see us*, he says, *as we also to see you*. And this too cheered them; for to him who loves, to perceive that the beloved person knows that he is beloved, is a great comfort and consolation.

Therefore, brethren, we were comforted over you in all our affliction and distress by your faith. For now we live if ye stand fast in the Lord. What is comparable to Paul, who thought the salvation of his neighbour was his own, being so affected towards all, as if they were truly his members? Who now would be able to break forth into such speech? Or rather, who will ever be able to have such a thought? He did not require them to be grateful to him for the trials which he suffered for them, but he was thankful to them that they were not moved on account of his trials. As if he had said, 'to you rather than to us was injury done by those trials; you were tempted rather than we, you who suffered nothing, rather than we, who suffered.' Because, he says, Timothy brought us these good tidings, we feel nothing of our sorrows, but were comforted in all our affliction; and not in that only. For nothing besides can touch a good teacher, as long as the affairs of his disciples go on to his mind. Through you, he says, we were comforted, that is, you have confirmed us. And yet the reverse was the case; for that when suffering they did not yield, but stood manfully, was sufficient to confirm the disciples. But he reverses the whole matter, and turns the encomium over to them. You have anointed us, he says, you have caused us to breathe again: you have not suffered us to feel our trials. And he has not said, we breathe again, we are comforted, but what? *Now we live*, shewing that he thinks nothing is either trial or death, but their stumbling, seeing that their advancement was even life. How else could he have set forth either his

sorrow for the weakness of his disciples, or his joy? He has not said, we rejoice, but *we live*, meaning the life to come. 1 THESS.
III. 10.

So that without this we do not even think it life to live. (3) These are the true dispositions for teachers and disciples; then there will be nothing at any time amiss¹. Then further softening the expression, see what he says, ἁγιον.

Ver. 9, 10. *For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God, night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?*

Not only, he says, are ye the causes of life to us, but also of much joy, and so much that we cannot worthily give thanks to God. Your good behaviour, he says, we consider to be the gift of God. Such kindnesses have you shewn to us, that we think it to be of God; or rather it is of God: for such a disposition of mind comes not of a human soul or carefulness.

Night and day, he says, *praying exceedingly*. This too is a sign of joy. Just as a husbandman when he hears concerning his own land that he himself has tilled, that it is laden with ears, desires with his own eyes to see so pleasant a sight, so did Paul to see Macedonia. *Praying exceedingly*. Observe the excess; *that we might see your face, and might perfect that which is lacking in your faith*.

Here there is a great question. For if now thou livest, because they stand fast, and Timothy brought thee *good tidings of their faith and love*, and thou art full of so much joy, as not to be able worthily to give thanks to God, how sayest thou here that there are deficiencies in their faith? Were those then the words of flattery? By no means, God forbid. For previously he testified that they had endured many conflicts, and were no worse affected than the Churches in Judæa. What then is it? They had not enjoyed the full benefit of his teaching, nor learned all that it behoved them to learn. And this he shews toward the end. Perhaps there had been questionings among them concerning the Resurrection, and there were many who troubled them, not now by temptations, nor by dangers,

Hom. 4. but by acting the part of teachers. This is what he means by, *that which is lacking in their faith*, and for this reason he has so expressed himself, and has not said that you should be confirmed, but whereas when he feared concerning the faith itself, he says, 'I have sent Timothy to *confirm you*,' here he says, *to perfect that which is lacking*, which is rather a matter of teaching than of confirming. As also he says elsewhere, 'that ye may be perfected unto every good work.' For that is made perfect, in which there is some little deficiency: for it is that which is perfected.

From
1 Cor. i.
10. or
2 Tim.
iii. 17.

Ver. 11, 12. *Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you. And the Lord make you to increase and abound in love one towards another, and towards all men, even as we do toward you.*

This is a proof of excessive love, that he not only prays for them by himself, but even in his Epistle inserts his prayer. This argues a fervent soul, and one truly not to be restrained¹. This is a notice of the prayers made there, and at the same time also an excuse for them, because it was not voluntarily, nor from indolence, that they^d did not go to them. As if he had said, May God Himself cut short the temptations that every where distract us, so that we may come directly to you. *And the Lord make you to increase and abound*. Do you see the uncontrollable madness of his love that is shewn by his words? *Make you to increase and abound*^e, instead of, cause you to grow. With a kind of superabundance, as one might say, he desires to be loved by them. *Even as we do towards you*, he says. That is, Our part is already done, we pray that yours also may be done. Do you see how far he wishes love to be extended, not only toward one another but every where? For this truly is the nature of godly love, that it embraces all. But if you love indeed such an one, but do not love such another, it is human love. But such is not ours. *Even as we do towards you*. Ver. 13. *To the end He may stablish your hearts unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints.*

¹ ἀκαρ-
τερήτων.

^d S. Paul and Silvanus.

^e The words are strong, 'make you to exceed and overflow.'

He shews that love produces advantage to themselves, not to those who are loved. I wish, he says, that this love may abound, that there may be no blame. He does not say to stablish you, but your hearts. *For out of the heart proceed evil thoughts.* For it is possible, without doing any thing, to be a bad man, for instance, to have envy, unbelief, deceit, to rejoice at evils, not to be loving, to hold perverted doctrines. All these things are of the heart. And to be pure of these things is holiness. For indeed chastity is properly by preeminence called holiness, since fornication and adultery is also uncleanness[†]. But universally all sin is uncleanness, and all virtue cleanness. For, *Blessed*, it is said, *are the pure in heart.* By *the pure* He means who are in every way pure.

¹ THES.
iii. 13.

S. Matt.
xv. 19.

[see on
Hebrews
hom. 30
p. 352
O.T.]
ib. v. 8.

For other things also are apt^g no less to defile. For that wickedness¹ defiles the soul, hear the prophet, saying, *Jerusalem, wash thy heart from wickedness.* And again, *Wash you, make you clean, put away wickedness from your souls.* He had not said ‘fornications,’ so that not only fornication, but other things also defile the soul.

(4)
¹ πορνεία.
Jerem.
iv. 14.
Is. i. 16.
LXX.

To the end He may stablish your hearts, he says, *unblameable in holiness before God even our Father, at the coming of our Lord Jesus Christ with all His saints.* Therefore Christ will then be a Judge: but not before Him (only), but also before the Father we shall stand to be judged. Or does he mean to say this, that we ought to be *unblameable before God*? This is what he always says ‘in the sight of God,’ for this is sincere virtue, not in the sight of men.

It is love that makes them unblameable. For truly it does make men unblameable. And once when I was discoursing of this to a person, and saying, that love makes men unblameable, and that love to our neighbour does not suffer the admission of any transgression, and in my discourse going over, and pursuing all the rest, one of my acquaintance interposing himself said, What then of fornication, is it not possible both to love, and to commit for-

MORAL.

[†] This is legally opposed to holiness.

^g οἷον. And so Sav. Ben. οἷον. ‘I know that other things also no less defile.’

Hom. 4. nication? And indeed this springs from love^b. Covetousness indeed, and adultery, and envy, and hostile designs, and every thing of this sort will be able to be cut off by the love of one's neighbour; but how will fornication? he said. I therefore told him, that even this can love cut off. For if a man loves a woman that commits fornication, he will endeavour both to draw her off from other men, and not himself also to add to her sin. So that to commit fornication with a woman is the part of one exceedingly hating her with whom he commits the fornication, but one who truly loved her would withdraw her from that abominable practice. And there is not, there is not any sin, which the power of love, like fire, cannot consume. For it is easier for a vile faggot to resist a great pile of fire, than for the nature of sin to resist the power of love.

This then let us plant in our own souls, that we may stand with all the Saints. For they all pleased God with their love to their neighbour. Whence was Abel slain, and did not slay? From his excessive love to his brother, he could not even admit such a thought. Whence did Cain receive the destructive pest of envy? For I will no longer call him the brother of Abel! Because the foundations of love had not been firmly fixed in him. Whence did the sons of Noah obtain a good report? was it not because they loved their father exceedingly, and did not endure to see his exposure? And whence was the other cursed? was it not from not loving him? And whence did Abraham obtain a good report? was it not from love that he did what he did in regard of his nephew, all his supplication for the Sodomites? For strongly, strongly, were the Saints affected with love and with sympathy.

Rom.
viii. 35.

For consider, I pray: Paul, who was bold in the face of fire, hard as adamant, firm and unshaken, on every side compact, rivetted in the fear of God, and inflexible, (for *Who*, saith he, *shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?*) he who was bold in the face of all these things, and of earth and sea, who laughed to scorn the adamant gates of death, whom nothing ever withstood,

^b al. 'God forbid! The not doing it would especially come of love.'

he, when he saw the tears of some whom he loved, was so broken and crushed, adamant as he was, that he did not even conceal his feelings, but said straightway, *What mean ye to weep and to break mine heart? What sayest thou, tell me? Had a tear the power to break that soul of adamant? Yea, he says, for I hold out against all things except love. This prevails over me, and subdues me. This is the mind of God¹. An abyss of water¹ did not crush him, and yet a few tears crushed him. What mean ye to weep and to break mine heart? For great is the force of love. Seest thou him not again weeping? Hear him elsewhere, saying, *By the space of three years I ceased not to warn every one night and day with tears.* From his great love he feared, lest some plague should be introduced among them. And again, *For out of much affliction and anguish of heart I wrote unto you with many tears.**

1 THESS.
iii. 13.
Acts xxi.
13.
¹ τοῦτο
τῷ Θεῷ
δοκεῖ.

Ib. xx.
31.
2 Cor.
ii. 4.

And what did Joseph? tell me, that firm one, who stood up against so strong a compulsion, who appears so noble against so great a flame of love, who so out-battled and overcame that great madness of his mistress. For what was there not then to charm him? A beautiful person, the pride of rank, the costliness of garments, the fragrance of perfumes, (for all these things are wont to soften the soul,) words more soft than all the rest! For ye know that she who loves, and so vehemently, nothing so humble but she will bring herself to say it, taking upon her the attitude of a supplicant. For so broken was this woman, though wearing gold, and being of royal dignity, that may be she threw herself at the knees of the captive boy, and even may be intreated him weeping and clasping his knees, and had recourse to this not once, and a second time, but oftentimes. Then he might see her eye shining most brilliantly. For it is probable that she not simply but with excessive nicety would set off her beauty; as wishing by many nets to catch the lamb of Christ. Add here I pray also many magic charms. Yet nevertheless this inflexible, this firm man, of rocky hardness, when he saw his brothers who had bartered him away, who had thrown him into a pit, who had sold him, who had even wished to murder him, who were the causes both of the prison and the

(5)

¹ Perhaps alluding to 2 Cor. xi. 25.

Hom. 4. honour, when he heard from them how they had worked
Gen. upon their father, (for, 'we said,' they told him, 'that one
xxxvii. was devoured by a wild beast,') he was broken, softened,
20. and crushed and he wept. And not being able to bear his
xliv. 28. feelings, he went in, and composed himself^k, that is, wiped
 away his tears.

What is this? dost thou weep, O Joseph? and yet the present circumstances are deserving not of tears, but of anger, and indignation, and great revenge and retribution. Thou hast thine enemies in thy hands, those fratricides; thou canst satiate thy wrath. And yet neither would this be injustice. For thou dost not thyself begin the unjust acts, but avengest thyself upon those who have done the wrong. Regard not thy present dignity. This was not of their contrivance, but of God, Who shed His favour upon thee. Why dost thou weep? But he would have said, God forbid that I, who in all things have obtained a good report, should by this remembrance of wrong overturn all. It is truly a season for tears. I am not more savage than beasts. They make a league with nature, whatever harm they suffer. I weep, he says, that they ever treated me thus.

This man let us also imitate. Let us mourn and weep for those who have injured us. Let us not be angry with them. For truly they are worthy of tears, for the punishment and condemnation to which they make themselves liable. I know how you now weep, how you rejoice, both admiring Paul, and amazed at Joseph, and pronouncing him blessed. But if any one has an enemy, let him now bear him in recollection, let him bring him to his mind, that whilst his heart is yet warm with the remembrance of the Saints, he may be enabled to dissolve the stubbornness of wrath, and to soften what is harsh and callous. I know that, after your departure hence, after that I have ceased speaking, if any thing of warmth and fervour should remain, it will not be great as it now is, whilst you are now hearing me. If therefore any one has become cold, let him dissolve the frost: for the remembrance of injuries is truly frost and ice. But let us invoke the Sun of Righteousness, let us entreat Him

^k Gen. xliii. 30, 31.

to send His beams upon us, and there will no longer be thick ice, but water to drink. 1 THESS.
iii. 13.

If the fire of the Sun of Righteousness has touched our souls, it will leave nothing frozen, nothing hard, nothing burning¹, nothing unfruitful. It will bring out all things ripe, all things sweet, all things abounding with much pleasure. If we love one another, that beam will also come. Allow me, I beseech you, to say these things with alacrity. Cause me to hear, that by these words we have produced some effect, that some one has gone and thrown both his arms about his enemy, has embraced him, has twined himself round him, has kissed him, has wept. And though the other be a wild beast, a stone, or whatever he be, he will be made gentle by such affectionate kindness. For on what account is he thine enemy? Hath he insulted thee? yet he has not injured thee at all. But dost thou for the sake of money suffer thy brother to be at enmity with thee? Do not so, I beseech you. Let us do away all. It is our season. Let us use it to good purpose. Let us cut asunder the cords of our sins. Before we go away to judgment, let us ourselves judge one another. *Let not the sun* (it is said) *go down upon your wrath*. Ephes.
iv. 26. Let no one put it off. These puttings off produce delays. If you have deferred it to-day, you blush the more^m, and if you add to-morrow, the shame is greater, and if a third day, yet worse. Let us not then put ourselves to shame, but let us forgive, that we may be forgiven. And if we be forgiven, we shall obtain all blessings, through Jesus Christ our Lord, with Whom to the Father, together with the Holy Ghost, be glory, might, honour, now and for ever and ever. Amen.

¹καυστικός. The Translators suggests Milton's sense,

——— the parching air

Burns froze, and cold performs th' effects of fire.

The extreme harshness of some fruits without the sun may be meant. In

Hom. xvi. on S. Matt. Ben. p. 215. A. [p. 242 O.T.] τὰ καυστικά is used for 'combustibles,' but there is a various reading, θανατικά in one MS. see Ed. Field, p. 229.

^m L. (a Florentine MS.) 'to-morrow.'

HOMILY V.

1 THESS. iv. 1, 2, 3.

Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus Christ. For this is the will of God, even your sanctification.

WHEN he has dealt with what was pressing, and immediate, and is about henceforth to enter upon things that are perpetual, and which they ought continually to hear, he uses this expression, *Furthermore*¹, that is, always and for ever. *We beseech and exhort you in the Lord.* Strange! He does not even think himself of sufficient credit to exhort as of himself. And yet who was so worthy of credit? Yet he introduces Christ. We exhort you, he means, by God.

¹ λοιπόν. 2 Cor. v. 20. Which also he said to the Corinthians, *As though God did beseech you by us. That as ye have received of us. This received is not of words only, but of actions also, viz. how ye ought to walk*, and he means thereby the whole conversation in life. *And to please God, so ye would abound more and more.* That is, that by more abounding, ye do not stop at the limit of the commandments, but that you even go beyond them. For this is what he means by, *that ye abound more and more.* In what preceded he accepts the miracle of their firm faith, but here he regulates their life. For this is proficiency, to go even beyond commandments

and statutes. For no longer from the constraint of a ¹ TEACHER. teacher, but from their own voluntary choice, is all this ^{iv. 2.} performed. For as the earth ought not to bear only what is thrown upon it, so too ought the soul not to stop at those things which have been inculcated, but even to go beyond them. Do you see that he has properly said 'to go beyond *?' For virtue is divided into these two things, to decline from evil, and to do good. For the retreating from evil is not sufficient for the arrival at virtue, but it is a kind of path, and a beginning leading thereto; still we have need of great alacrity. The things therefore to be avoided he tells them by way of commandment: and justly so; for these things when done bring punishment, but when left undone bring no praise. The acts of virtue however, such as to give away our goods, and such like, he does not speak of by way of commandment, but what? *He that is* ^{8. Matt. xix. 12.} *able to receive, let him receive.* It is probable, therefore, that as he with much fear and trembling had given these commandments to them, he also by these letters reminds them of that his care. Wherefore he does not state them, but reminds them of them.

For ye know, he says, what commandments we gave you by our Lord Jesus Christ. For this is the will of God, even your sanctification. And observe how he no where so vehemently glances at any other thing, as at this: As elsewhere also he writes to this effect; *Follow peace with all* ^{Heb. xii. 14.} *men, and sanctification* ¹ *, without which no man shall see the* ¹ *Lord.* And why dost thou wonder, that he every where ¹ *writes to his disciples upon this subject, when even in his* ¹ *Epistle to Timothy he has said, Keep thyself pure?* Also ¹ *in his second Epistle to the Corinthians he has said, In* ² *much patience, in fastings, by pureness.* And one may find ^{5, 6.} this in many places, both in his Epistle to the Romans, and in all his Epistles. For in truth this is an evil pernicious to all. And as a swine full charged with mire, wherever he enters, fills all places with his ill savour, and chokes the senses with dung, so too does fornication. It is an evil not easy to be washed away. But when some

* *ὑπερβαίνειν*, S. Paul's word is *περισσεύειν*. See on Stat. Hom. ii. (5) p. 41 O.T. and note y.

HOM. 5. even who have wives commit it, how excessive is the outrage! *For this*, he says, *is the will of God, even your sanctification, that ye should abstain from all^b fornication.* For there are many forms of irregularity; the pleasures of wantonness are of many kinds and various, which it is not tolerable even to mention. But having said *from all fornication*, he leaves it to those who know them.

Ver. 4, 5. *That every one of you should know how to possess his vessel in sanctification and honour, Not in the lust of concupiscence, even as the Gentiles which know not God.*

He says, *That every man of you should know how to possess his vessel.* It is, then, a matter to be learnt, and that diligently; not to be wanton. We possess our vessel then, when it remains pure; but when it is impure, sin possesses it. For it no longer does the things which we wish, but what sin commands. *Not in the lust of concupiscence*, he says. There he shews also the manner, according to which one ought to be temperate; that we should cut off the lust of concupiscence. For luxury, and wealth too, and idleness, and sloth, and ease, and all such things, lead us on to irregular lust. *Even as the Gentiles*, he says, *which know not God.* For such are they, because they do not expect that they shall suffer punishment.

Ver. 6. *That no man go beyond and defraud his brother in any¹ matter.*

¹ Gr. *in the*

(2)

He has well said, *that no man go beyond.* For to each man God has assigned a wife, and has set bounds to nature, allowing intercourse with one only: therefore intercourse with another is transgression, and robbery, and the taking of more than belongs to one^c, or rather it is more cruel than any robbery; for we grieve not so much, when our riches are carried off as when marriage is invaded. Dost thou call him brother, and defraudest him, and that in things that are unlawful? Here he speaks concerning adultery, but above concerning *all fornication too.* For since he was about to say, *That no man go beyond and defraud his brother*, do not think, he says, that I say this only in the case of brethren; you must not have the

^b There is some authority for this reading.

^c *πλεονεξία*, E. V. covetousness.

wives of others at all, nor even women that have no husbands, and that are common : you must abstain from all ^{1 THESS. iv. 7, 8.} fornication : *Because, he says, the Lord is the avenger of all such.* First he exhorted them, and shamed them, saying, *even as the Gentiles.* Then from reasonings he shewed the impropriety, and this was, to defraud a brother. Afterwards he adds the principal thing ; *Because, he says, the Lord is the avenger of all such, as we also have forewarned you and testified.* For we shall not do these things without being punished, neither shall we enjoy so much pleasure, as we shall undergo punishment.

Ver. 7. *For God hath not called us unto uncleanness, but unto holiness.*

Because he had said *his brother*, and had also added, that God is the avenger, shewing that even if an unbeliever has suffered this, he who has done it shall suffer punishment, he says ; It is not as avenging him that He will punish thee, but^d because thou hast insulted Himself. He Himself called thee, thou hast insulted Him Who called thee. On this account, he has added,

Ver. 8. *He therefore that despiseth, despiseth not man, but God, Who hath also given unto us His Holy Spirit.*

So that whether thou shouldest defile the Empress, he says, or even thine own handmaid, that hath a husband, the crime is the same. Why ? Because He avenges not the persons that are injured, but Himself. For thou art equally defiled, thou hast equally insulted God ; for both the one and the other is adultery, as both the one and the other is marriage. And though thou shouldest not commit adultery, but fornication, though the harlot has no husband, yet nevertheless God will avenge, for He avenges Himself. For it is not so much that thou doest it in despite of the man^e as of God. And it is manifest from hence : for thou doest it concealing it from man, but from God who seeth thee thou dost not pretend to conceal it. For tell me, if one who was thought worthy of the purple, and of infinite honour from the king, and was commanded to live suitably to the honour, should go and defile himself

^d B. 'But in His care for thee, and to avenge thine own self.'

^e *ἀνδρὶν*, i.e. the husband.

HOM. 5. with any woman ; whom has he insulted ? her, or the king who gave him all ? She indeed is insulted too, but not equally.

MORAL. Wherefore, I beseech you, let us guard against this sin. For as we punish women, when, being married to us, they give themselves to others, so also are we punished, though not by the Roman¹ laws, yet by God. For this also is adultery. For not only is adultery committed by her who is married to another, but by him also who is yoked to a wife. Attend carefully to what I say. For although what is said is offensive to many, it is necessary to be said to set the matter right for the future. Not only is it adultery, when we defile a woman who is married to a man ; but if we ourselves being married to a woman defile one who is free and disengaged, the matter is adultery. For what, if she with whom the adultery is committed is not bound ? Yet art thou bound. Thou hast transgressed the law. Thou hast injured thine own flesh. For tell me, wherefore dost thou punish thy wife, if she commit fornication with a man who is free, and has not a wife ? Because it is adultery. Yet he who defiled her has not a wife, but she is bound to a husband. Well then, thou also art bound to a wife ; so that in like manner thy offence also is adultery. For it is said, *Whoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery ; and whosoever shall marry her that is divorced, committeth adultery.* If he who marries her who is divorced commits adultery, so also, it is plain to any one, he who, with a wife of his own, defiles himself also with that other. But to you who are men, enough has been said on this subject. For concerning them that are such, Christ also said, *Where their worm dieth not, and the fire is not quenched.* But for the sake of the young it is necessary to speak to you, not to them themselves, but rather to you ; for these things are suitable not to their case (only), but to yours also. And how ? I will now tell you. He who has not learnt to commit fornication, will neither know how to commit adultery. But he who walloweth among

S. Matt.
v. 32.

S. Mark
ix. 44.

¹ Some copies omit ' Roman.'

harlots, will quickly also arrive at the other, and will defile himself, if not with the married, yet with those who are ^{1 THESS. iv. 7, 8.} disengaged.

What then do I advise, so that you may extirpate the roots? So many of you as have young sons, and are about to bring them up to a worldly life, quickly draw them under the yoke of marriage. For since whilst they are yet young desires trouble them, for the time before marriage restrain them by admonitions, threats, fears, promises, and numberless other methods; but when the time of marriage has come, let no one defer it. Behold, I speak the words of a match-maker¹, that you should let your sons marry. But I am not ^{1 συμφευ- τρις.} ashamed to speak thus, since Paul was not ashamed even to say, *Defraud ye not one the other*, which seems more shameful ^{1 Cor. vii. 5.} than what I have said, yet he was not ashamed. For he did not pay heed to words, but to the acts that were set right by words. When therefore thy son is grown up, before he enters upon warfare, or any other course of life, consider of his marriage. And if he sees that thou wilt soon take a bride for him, and that the time intervening will be short, he will be able to endure the flame patiently. But if he perceives that thou art remiss and slow, and waitest until he shall acquire a large income, and then thou wilt contract a marriage for him, despairing at the length of the time, he will readily fall into fornication. But alas! here also is avarice the root of all evil. For since no one cares how his son is to be sober and modest, but all are mad for gold, for this reason no one makes this a matter of concern. Wherefore I exhort you first to regulate well their souls. For if he find his bride chaste, and know her body alone, then will both his desire be vehement, and his fear of God the greater, and the marriage truly honourable, receiving bodies pure and undefiled; and the offspring will be full-charged with blessing, and the bride and bridegroom will comply with one another, for both being inexperienced in the manners of others, they will submit to one another. But one that begins when younger to wax wanton, and so has had the experience of the ways of harlots, for the first and second evening will praise his own wife; but after that he will soon fall back into his former wantonness, seeking dissolute and disorderly

Hom. 5. laughter, and words that are full of base import, dissolute deportment ^ε, and all other kinds of indecency, which it is not tolerable that we should mention. But a woman of free ¹ estate would not endure to make such exhibitions, nor to tarnish herself. For she was espoused to her husband to be his partner in life, and for the procreation of children, not for the purposes of indecency and laughter; that she might keep the house, and instruct even him to be grave, not that she might supply to him the fuel of fornication.

¹ ἐλευθέρῃ.
ρα.

But the gestures of a harlot seem to you agreeable. I know it. For the Scripture says, *The lips of a strange woman drop as an honeycomb*. For on this account I take all this trouble, that you may have no experience of that honey, for it straightway turns into gall. And this also the Scripture says, *Who for a season is smooth to thy throat, but afterwards thou shalt find her more bitter than gall, and sharper than a two edged-sword*. What sayest thou? Bear with me speaking somewhat impure, if I may say so, and expressing myself as one impudent and unblushing. For I do not submit to this willingly, but on account of those who are not ashamed of the deeds, I am compelled myself to speak the words. And many such we see even in the Scriptures. For even Ezekiel, reproaching Jerusalem, utters many such things, and is not ashamed. And justly. For he did not say them from his own inclination, but from his concern. For although the words seem to be indecent, yet his aim is not indecent, but even highly becoming one who wishes to banish uncleanness from the soul. For if the shameless soul does not hear the very words, it is not affected. For a physician wishing to remove a putrid sore, first thrusts his fingers into the wound, and if he does not first defile his healing hands, he will not be able to cure it. So it is with me. Unless I first defile my mouth, that heals your passions, I shall not be able to heal you. But rather neither is my mouth defiled, nor his hands. How so? Because the uncleanness is not that of nature, nor from our own body ^h, as neither in that case from his hands, but from what is

Prov. v.
3.

ib. 3, 4.
LXX.

^ε σχήματα διακεκλασμένα. See on 1 Tim. i. 17. Hom. iv. p. 39 O.T. where he advises the wife to please her husband by modesty and simplicity

[see too on Hebrews, hom. 28 p. 335 O.T.].

^h Downes would read στόματος, 'mouth.'

another's. But if where the body is another's he does not refuse to dip his own hands, tell me, shall we, I ask, refuse, where it is our own body? For you are our body, sickly¹ or indeed and impure, but ours nevertheless. 1 THESS.
iv. 7, 8.
'weak.'

What then is this which I say, and for which I have made so long digression? The garment which your slave wears, you would not choose ever to wear, being disgusted on account of its filth, but you would rather go naked than make use of it; but a body that is unclean and filthy, and which is used not only by your slave, but by numberless others, you will use that, and not be disgusted? Are you ashamed at hearing this? Nay, be ashamed of the actions, not of the words. And I pass over all other things, the rudeness, and the corruption of their manners, the servility and illiberality of the rest of their life. Tell me, should you and your servant go to the same woman? and I wish it were only your servant, and not, it may be, the executioner! And yet you could not bear to take the executioner by the hand; but her who has been made one body with him you kiss and embrace, and do not shudder, nor fear! Are you not ashamed? are you not abashed? are you not pierced with anguish? (4)

I said indeed to your fathers, that they ought early to lead you to marriage: but nevertheless neither are you without liability to punishment. For if there were not many others younger than you living in chastity, both formerly, and now, there would perhaps be some excuse for you. But if there are, how can you say, that you were not able to restrain the flame of lust? For they, who have been able, are your accusers, in that they are partakers of the same nature. Hear Paul saying, *Follow peace . . . and holiness, without which no man shall see the Lord.* Heb. xii.
14. Is not this threat sufficient to terrify you? Do you see others continuing altogether in chastity, and in gravity passing their lives; and cannot you command yourself even so long as the period of youth? Do you see others ten thousand times overcoming pleasure, and cannot you refrain? With your leave, I will tell you the cause. For youth is not the cause, else all young men would be dissolute, but we thrust ourselves into the fire. For when you go up to the theatre, and sit

HOM. 5. feasting your eyes with the naked limbs of women, for the time indeed you are delighted, but afterwards, you have nourished thence a mighty fever. When you see women exhibited as it were in the form of their bodies, and spectacles and songs containing nothing else but irregular loves; such a woman, it is said, loved such a man, and not obtaining him, hanged herself; and unlawful loves having mothers¹ for their object; when you receive these things by hearing, and through women, and through figures, yea, and even through old men (for many there put masks upon their faces, and play the parts of women), tell me, how will you be able to continue chaste afterwards, these narratives, these sights, these songs occupying your soul, and dreams of this sort henceforth succeeding. For it is the nature of the soul for the most part to raise visions of such things as it wishes for and desires in the day time. Therefore when you there both see base actions, and hear base words, and receive indeed the wounds but do not apply the remedies, how will not the sore be naturally increased? how will not the disease become more intense; and that in a much greater degree than in our bodies? For if we were willing, our will admits of correction more easily than our bodies. For there indeed drugs, and physicians, and time are required, but here it is enough to have the will to become either good or bad. So that you have rather admitted the disorder. When therefore we gather to us indeed the things that injure, but pay no regard to the things that benefit, how can there ever be any health?

¹ al. step-mothers.

[see on Hebrews, hom. 13 p. 173 O.T.]

On this account Paul said, *Even as the Gentiles who know not God.* Let us be ashamed, let us be afraid, if the Gentiles, that know not God, are often chaste. Let us be ashamed, when we are worse than they. It is easy to achieve chastity, if we will, if we withdraw ourselves from those things that are injurious, since it is not even easy to avoid fornication, if we will not. For what is more easy than to go to the market-place? but from the excess of laziness it is become difficult, not only in the case of women, but sometimes even in that of men. What is more easy than to sleep? but we have made even this difficult. Many at all events of the rich toss themselves through a whole night, from their not wait-

ing for the need of sleep, and then sleeping. And in short 1 THESS. iv. 7, 8. nothing is difficult, when we are willing, nothing easy when we are unwilling; for we are masters of all these things. On this account the Scripture also says, *If ye be willing and hear me.* Is. i. 19. And again, *If ye be unwilling and hear not.* LXX. ib. 20. So that all depends upon being willing or unwilling. On this account we both are punished and praised. But God grant that, being of those who are praised, we may obtain the promised blessings, by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and for ever and ever. Amen.

HOMILY VI.

1 THESS. iv. 9, 10.

But as touching brotherly love, ye need not that I write unto you : for ye yourselves are taught of God to love one another. And indeed ye do it toward all the brethren, and those in all Macedonia.

WHY then having discoursed with them earnestly concerning chastity, and being about to discourse about the duty of working, and about the not sorrowing for the departed, does he introduce that which was the principal of all good things, love, as if he were passing it over, saying, *we have no need to write to you ?* This also is from his great wisdom, and belongs to spiritual instruction. For here he shews two things, first, that the thing is so necessary, as not to require instruction : for things that are very important are manifest to all : and secondly, by saying this he makes them more ashamed than if he had admonished them. For he who thinks that they have behaved aright, and therefore does not admonish them, even if they had not behaved aright, would the sooner lead them to it. And observe, he does not speak of love towards all^a, but of that towards the brethren. *We have no need to write unto you.* He ought then to have been silent, and to say nothing, if there was no need. But now

^a φιλαδελφία, is strictly 'lovingness toward brethren,' not merely 'as of brethren.'

by saying there is no need, he has done a greater thing, than if he had spoken expressly. 1 THESS.
iv. 12.

For ye yourselves are taught of God. And see with how high a praise he has made God their Teacher in this matter. Ye need not, he says, to learn from man, which also the prophet says. '*For all shall be taught of God.*' *For ye yourselves,* he says, *are taught of God to love one another.* ISA. lii.
13. *And indeed ye do it toward all the brethren and those in all Macedonia,* and toward all others also, he means. These words are very encouraging to make them do so. And I do not merely say, that ye are taught of God, but I know it from the things which you do. And in this respect he bore many testimonies to them.

But we beseech you, brethren, that ye abound¹ more and more, and study, that is, increase. 1 E. V.
increase

Ver. 11, 12. *And that ye study to be quiet, and to do your own business, and to work with your own hands as we commanded you: That ye may walk honestly towards them that are without, and that ye may have lack of nothing.*

He shews of how many evils idleness is the cause, and of how many benefits industry. And this he makes manifest from things which happen among us, as he often does, and that too wisely. For by these things the majority are led on more than by spiritual things. For it is a mark of love to our neighbours not to receive from them, but to impart to them. And mark: being about to exhort and admonish, he places in the middle their good conduct, both that they may recover even from the preceding admonition, and from the threat, when he said, *He therefore that despiseth despiseth not man, but God,* and that they may not be restive at this. And this is the effect of working, that one does not receive of others, nor live idly, but by working imparts to others. For it is said, *It is more blessed to give than to receive.* ACTS xx.
35. *And to work,* he says, *with your own hands.*

Where are those, who look out for work that is spiritual? Seest thou how he takes from them every excuse, saying, *with your own hands?* But does one practise fasting with his hands? or watchings all night? or lyings on the ground?

Hom. 6. This no one can say. But he is speaking of spiritual work. For it is truly spiritual, that one should by working impart to others, and there is nothing equal to this. *That ye may walk*, he says, *honestly*. Seest thou whence he touches them? He has not said, that ye may not be shamed by begging. But he has indeed insinuated the same, but he puts it in a milder way, so as to strike and yet not to do so violently. For if those who are among us are offended at these things, much more those who are without, finding numberless accusations and handles, when they see a man, who is in good health, and able to support himself, begging and asking help of others. Wherefore they call us Christ-mongers¹. *For this cause*, he says, *the name of God is blasphemed*. But none of these things has he urged; but that which was able to touch them most nearly, the disgracefulness of the thing.

¹Χριστομ-
πόρους.
Rom. ii.
24.

Ver. 13. *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.*

- (2) These two things, poverty and despondency, distressed them most, as they do all men. See therefore how he remedies them. But their poverty arose from their goods being taken from them. But if he commands those, whose goods had been taken from them for Christ's sake, to support themselves by working, much more the others. For that they were taken away is manifest from his saying, *Ye became followers of the Churches which are in Judæa*. How? Because in his Epistle to those, he says, *Ye took joyfully the spoiling of your goods*. Here he proceeds now to discourse concerning the Resurrection. And why? Had he not discoursed with them upon that point? Yes, but here he glances at some further mystery. What then is this? *That we which are alive*, he says, *and remain unto the coming of the Lord, shall not prevent them which are asleep*. The discourse then of the Resurrection was sufficient to comfort him that was grieving. But that which is now said is sufficient also to make the Resurrection specially worthy of credit. But first let us say this, *But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye*

Heb. x.
34.

ver. 15.

sorrow not even as others which have no hope. See how 1 Th. iv. 13. here also he treats them mildly. He does not say, *Are ye* ¹ ἀνοητοί, see Gal. iii. 3. *so without understanding* ¹, as he said to the Corinthians ^b, *Are ye so foolish* ², that, knowing there is a resurrection, ye ² ἄφρονες see 1 Cor. xv. 36, so sorrow, as those who do not believe? but he speaks very mildly, shewing respect to their other virtues. And he has not said ‘concerning the dead,’ but *them that are asleep*, from the very beginning suggesting consolation to them. *That ye sorrow not*, he says, *even as others which have no hope*. Therefore to afflict yourselves for the departed is to act like those who have no hope: naturally. For a soul that knows nothing of the Resurrection, but thinks that *this* death is death, naturally afflicts itself, and bewails and mourns intolerably as for those who are lost. But thou, who expectest a resurrection, on what account dost thou lament? To lament then is the part of those who have no hope.

Hear this, ye women, as many of you as are fond of wail- MORAL. ing, as many as at times of mourning take the sorrow impatiently, that ye act the part of heathens. But if to grieve for the departed is the part of heathens, then tell me whose part it is to beat one’s self, and tear the cheeks? On what account dost thou lament, if thou believest that he will rise again, that he has not perished, that it is but a slumber and a sleep? You say, On account of his society, his protection, his care of our affairs, and all his other services. When therefore thou lovest a child at an untimely age, who is not yet able to do any thing, on what account dost thou lament? Why dost thou seek to recall him? He was displaying, he says, good hopes, and I was expecting that he would be my supporter. On this account I miss my husband, on this account my son, on this account I wail and lament, not disbelieving the Resurrection, but being left destitute of support, and having lost my protector, my companion, who shared with me in all things, my comforter. For this I mourn. I know that he will rise again, but I cannot bear the intermediate separation. Great

^b [Field suggests that the original stood thus, οὕτως ἀνέητοί ἐστε, καθάπερ πρὸς Γαλάτας, ἢ, καθάπερ πρὸς Κορινθίους, ἄφρονες, and that the διοικητέων led to the confusion in the text.]

HOM. 6. is the multitude of troubles that rushes in upon me. I am exposed to all who are willing to injure me. Those of my servants who formerly feared me now despise me, and trample upon me. All whom he has benefited have forgotten the benefit they received from him: all who were ill-treated by him, to return the grudge against the departed, let loose their anger upon me. These things do not suffer me to bear my widowhood, or to lament with moderation. It is for these things that I afflict myself, for these things I bewail.

How then shall we comfort such? What shall we say? How shall we banish their sorrow? In the first place let me endeavour to convince them, that their wailing proceeds not from these things they say, but from an unreasonable passion. For if you mourn for these things, you ought always to mourn the departed. But if when a year has passed away you forget him as if he had never been, it is not the departed you bewail, nor his protection. But you cannot endure the separation^c, nor the breaking off your society? And what can they say, who even enter into second marriages? Very much they long for their former husbands do not they? But let us not direct our discourse to them, but to those who preserve a kind affection towards the departed. Wherefore dost thou lament thy child? Wherefore thine husband? The former, because I had not enjoyed him, you say; the latter, because I expected that I should have enjoyed him longer. And this very thing, what want of faith does it argue, to suppose that thy husband or thy son constitutes thy safety, and not God! How dost thou not think to provoke Him? For often on this account He takes them away, that thou mayest not be so bound to them, so as to withdraw thy hopes from them. For God is jealous, and wills to be loved by us most of all things: and that, because He loves us exceedingly. For ye know that this is the custom of those who love to distraction. They are excessively jealous, and will choose rather to throw away their life, than to be surpassed in esteem by any of their rival lovers. On this account also God hath taken him, because of these words^d.

^c B. adds 'of the body.' ^d i. e. 'because you say such things about him.'

For, tell me, on what account were there not in old times ¹ THESS. iv. 13. widowhoods, and untimely bereavements? Wherefore did He permit Abraham and Isaac to live a long time? Certainly (3) because even when he was living he preferred God before him. For God said, Slay; and he slew him. Why did He bring Sarah to so long an old age? Because, even whilst she was living, he listened to God rather than to her. For this reason God said, *Hear Sarah thy wife*. No one then ^{From} either from love to husband or wife, or on account of the ^{Gen. xxi. 12.} protection of a child, provoked God to anger. But now because we are declining downwards, and have exceedingly fallen off, and the men among us love their wives more than God, and the women honour their husbands more than God, on this account He draws us even against our will to the love of Himself. Love not thy husband more than God, and thou shalt not ever experience ¹ widow- ² αἰσθησθαι, 'feel.' hood; or rather, even if it should happen, thou shalt not have the feeling of it. Why? Because thou hast an immortal Protector who loves thee better. If thou lovest God more, mourn not: for He Who is more beloved is immortal, and does not suffer thee to feel the loss of him who is less beloved. This I will make manifest to thee by an example. If thou hast a husband, complying with thee in all things, one that is respected, and that makes thee honourable every where and not to be despised, one respected among all, intelligent and wise, and loving thee, while thou art esteemed happy on his account, and in conjunction with him shouldest thou also bring forth a child, and then before it has arrived at the age of maturity, that child should depart; wilt thou then feel the affliction? By no means. For he that is more beloved makes it disappear ^{2, 3} ἀποκρύπτει. And now if thou love God more than thy husband, probably He will not soon take him away; but even if He should take him, thou wilt not be sensible of the affliction. For this reason the blessed Job felt no severe suffering, when he loved God more than them. And whilst He Whom he loved was living, they were not able to afflict him*.

What sayest thou, O woman? Did thy husband or thy

* B. adds, 'if then thou too lovest as thou oughtest to do God Who loves thee more, thou wilt never be grieved at parting with thy husband and child.'

HOM. 6. son protect thee, and is not thy God tender to thee? Who gave thee thy very husband? Was it not He? And who made thee? Was it not He? He surely Who brought thee out of nothing into being, and breathed into thee a soul, and bestowed on thee a mind, and vouchsafed to favour thee with the knowledge of Himself, and for thy sake spared not His only-begotten Son, is He not tender to thee, when thy fellow-servant is? What wrath is due to these words! What of this kind hast thou had from thy husband? Thou canst not say any thing. For even if he has done thee any kindness, it was after he had received kindness, you having previously begun. But in the case of God no one can say any such thing. For it is not as having received any favours from us that God benefits us, but being incapable of want, from His goodness alone He does good to mankind. He has promised thee a kingdom, He has given immortal life, glory, brotherhood, adoption, He has made thee fellow-heir with His Only-Begotten. And dost thou after so great benefits remember thy husband? What has he bestowed of this kind? He has made His sun to shine, He has given rain, He sustains thee with yearly nourishment. Wo to us for our great ingratitude!

For this reason He takes thy husband, that thou mayest not seek him. But dost thou still cling to him though departed, and forsakest God, when it was thy duty to give thanks, to cast thyself wholly upon Him? For what is it that thou hast received from thy husband? The pains of childbirth, and labours, and insults and reproaches, perchance, and chidings, and bursts of anger. Are not these the things that come from husbands? But there are, you say, other good things too. Of what sort then are these? Did he set off thy beauty with costly garments? Did he put gold ornaments about thy face? Did he make thee respected by all? But if thou wilt, God will adorn thee with a much better ornament than the departed. For gravity¹ makes its possessor much more admirable than golden ornaments. This King also has garments, not of this sort, but much better. With those, if thou wilt, invest thyself. Of what sort then are they? There is a clothing which has fringes of gold, with this, if thou wilt, array the soul. But did he make

¹ σεμνότης.

thee not to be despised by men? And what is there great in that? Thy widowhood suffers thee not to be despised by devils. Then thou ruledst over thy servants, if at least thou didst at all rule over them. But now, instead of thy servants, thou hast mastery over unbodied powers, principalities, authorities, the ruler of this world. And thou dost not mention the troubles, in which thou sharedst with him: if ever there was fear of magistrates, if ever preference given to neighbours, from all these things thou art now delivered, from dread and fear. But art thou solicitous who will support the children that are left thee? The *Father of the fatherless*. For tell me, who gave them? Dost thou not hear Christ in the Gospel saying, *Is not the life more than meat, and the body than raiment?* J. THOMAS.
iv. 13.

Seest thou, that thy lamentation is not from loss of his society, but from want of faith? But the children of a father that is dead are not equally illustrious. Wherefore? Have they God for their Father, and are they not illustrious? How many can I shew you brought up by widows, who have become famous, how many who have been under their fathers, and have been undone! For if thou bringest them up from their first youth, as they ought to be brought up, they will enjoy an advantage much greater than a father's protection. For that this is the business of widows, the bringing up of children, I mean, hear Paul saying, *If she have brought up children; and again, She shall be saved by child bearing,* (he has not said by her husband,) *if they continue in faith and charity and holiness with sobriety.* S. Matt.
vi. 25. (4)

Instil into them the fear of God from their first youth, and He will protect them better than any father; this will be a wall not to be broken. For when there is a guard seated within, we have no need of machinations without: but where he is not, all our outward contrivances are in vain.

This will be to them wealth and glory and ornament, this will make them illustrious, not upon earth, but even in heaven. For look not, I pray, to those who are begirt with golden girdles, nor those who ride on horses, nor those who shine in king's palaces on account of their fathers, nor those who have footmen and attendants. For these things perhaps cause widows to bewail over their orphans,

Hom. 6. when they think 'this my son also, if he had his father living, would have enjoyed so much happiness; but now he is in a state of depression and dishonour, and worthy of no consideration.' Think not of these things, O woman, but open to thee in thought the gates of heaven, consider the palace there, behold the King Who is there seated. Consider if those who are upon the earth can be more illustrious than thy son there, and then groan. But if some are of good repute on earth, this is not worth any consideration. Thou canst if thou wilt, make him a soldier in heaven, enlist him in the ranks of that army. For those who are enlisted there are not borne on horses, but in the clouds, they walk not upon earth, but are caught up into heaven, they have not slaves to go before them, but the Angels themselves, they stand not in the presence of a mortal king, but of Him Who is immortal, the King of kings and Lord of lords, they have not a leathern girdle about their loins, but that glory which is unspeakable, and so they are more splendid even than kings, and all that have ever been most illustrious. For in those royal courts not wealth is required, nor noble birth, nor any other thing than virtue alone, and where that is present, nothing is wanting to their obtaining the chief place.

Nothing is painful to us, if we are willing to cultivate wisdom¹. Look up to heaven, and see how much more splendid it is than the roofs of palaces. And if the pavement of the palaces above is so much more grand than those below, that the one may be considered as dirt in comparison with the other; if any one should be thought worthy to see those palaces perfectly, what blessedness will not be his!

1 Tim. v. 5. *But she, he says, that is a widow indeed, and desolate, trusteth in God.* To whom is this said? To those who have no 'children, because they are more highly approved, and have a greater opportunity of pleasing God, because all their chains are loosened to them. There is no one to hold them fast, no one to compel them to drag their chains after them. Thou art separated from thy husband, but art united

¹ So B. and L. Edd. 'Who have children,' which is so contrary to S. Paul's sense, that Hervetus has translated *μοι*, 'by me,' to get over the difficulty. The transition to the other case is however very easy and well marked, and even eloquent, if we take the negative. [It is adopted by Dr. Field.]

to God: thou hast not a fellow-servant for thy associate, but thou hast thy Lord. When thou prayest, tell me, dost thou not converse with God? When thou readest, hear Him conversing with thee. And what does He say to thee? Much kinder words than thy husband. For though indeed thy husband should flatter thee, the honour is not great, for he is thy fellow-servant: but when the Lord flatters the slave, then is the courtship great. How then does He court us? Hear in what terms He does it. *Come*, He says, *unto Me, all ye that labour and are heavy laden, and I will give you rest.* And again by the Prophet He calls, saying, *Can a woman forget her child, that she should not have compassion on the offspring of her womb? But even if a woman should forget, yet will I not forget thee, saith the Lord.* Oh how great a love-charm is in these words! And again, *Turn unto Me*; and again elsewhere, *Turn unto Me, and thou shalt be saved.* And if one was willing to select too from the Canticles, taking them in the more mystical way, he will hear Him conversing and saying to every soul that is fitted for Him, *My fair one, My dove.* What is sweeter than these words? Seest thou the conversation of God with men? But what? tell me, seest thou not how many children of those blessed women are gone, and are in their tombs; so many as have suffered more severely, and with their husbands have lost also their children? To these things attend: about these things let us be anxious, and nothing will be grievous to us, but we shall be ever passing all our time in spiritual joy; and we shall enjoy the eternal blessings, of which God grant we may all be partakers, by the grace and lovingkindness of our Lord Jesus Christ with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and for ever and ever. Amen.

1 THESS.
iv. 13.

Deperela.

S. Matt.
xi. 28.

Is. xlix.
15.
LXX.

Ib. xlv.

22.
Ib. xlv.
22.

Cant. ii.
10.

HOMILY VII.

1 THESS. iv. 13.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope.

THERE are many things which from ignorance alone cause us sorrow, so that if we come to understand them well, we shall banish our grief. It was to set this forth that Paul said, *I would not have you to be ignorant, that ye sorrow not even as others which have no hope.* Is this why thou wouldest not have them ignorant? But wherefore dost thou not speak of the punishment in store? Being ignorant, he means, of the doctrine of the Resurrection. But why? This is manifest from the other, and is admitted. But meanwhile, together with that, there will also be this not inconsiderable gain. For since they did not disbelieve the Resurrection, yet equally bewailed, on this account he thus speaks. And he discourses indeed with those who disbelieve the Resurrection in one way, but with these in another. For it is manifest that they knew of it, as they were inquiring about the *times and seasons*.

1 Thess.
v. 1.

Ver. 14. *For if we believe, he says, that Jesus died and rose again, [and lived ^a,] even so them also which sleep in Jesus will God bring with Him.*

^a This word seems to come from Rom. xiv. 9. B. and L. omit it.

Where are they who deny ¹ the Flesh ^b? For if He did not ¹ THUS. assume Flesh, neither did He die. And if He did not die, ^{iv. 15.} ἀθετοῦν-
τες. neither did He rise again. How then does he exhort us from these things to faith? Was he not then according to them a trifler and a deceiver? For if to die proceeds from sin, and Christ did not sin, how does he encourage us? And now of whom does he speak? O men, for whom do ye mourn? For whom do ye sorrow? for sinners, or simply for the dead? And why does he say, *even as others which have no hope*? for whom do they mourn? So that to them all these things are vapid ^c. *The firstborn from the* Col. 1. 18. *dead*, he calls Him, the first-fruits. Therefore there must also be others. And see how here he introduces nothing from reasonings, because they were docile. For in writing to the Corinthians, he first broached many things also from reasonings, and then he added, *Thou fool, that which thou* 1 Cor. xv. 36. *sowest is not quickened*. For this is more authoritative, but it is when he converses with the faithful. But with him who is without, what authority would this have ^d? *Even so*, he says, *them also which sleep in Jesus will God bring with Him*. Again *which sleep*: he no where says, the dead. But with respect to Christ, his words are, *He died*, because the Resurrection followed, but here *them which sleep*. How *in Jesus*? either they that sleep in Jesus, or in Jesus He will bring them. The phrase *them that sleep in Jesus*, means the faithful. Here the heretics say, that he is speaking of the baptized. What place then is there for *even so*? For Jesus did not sleep by Baptism. But on what account does he say, *them which sleep*? So that he is discoursing not of the general Resurrection, but of a particular one. *Them which sleep in Jesus* he says, and thus he speaks in many places.

Ver. 15. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep*, speaking of the faithful, and so [he says] *them which sleep in Christ*,

^b i.e. the Incarnation, as the Docetæ, and in a manner the Marcionites, see p. 61, note c: and the Manichees, S. Aug. Conf. v. p. 76 O.T. and Note at the end, p. 325.

^c ἕωλα. He means to those who deny the Incarnation.

^d Sav. 'Would the words, Thus saith God, have,' omitting part of the quotation.

HOM. 7. and again, *the dead in Christ shall rise.* Then his discourse is not concerning the Resurrection only, but concerning both the Resurrection and the honour in glory. So then all shall partake of a Resurrection, he says, but all shall not be in glory, only those who are in Christ. Since therefore he wishes to comfort them, he comforts them not with this only, but also with the abundant honour, and with its speedy arrival. For in proof that he wishes to comfort them with the honour, as he goes on, he says, *And we shall be ever with the Lord; and we shall be caught up in the clouds.*

ver. 17.

But how do the faithful sleep in Jesus? It means that they have Christ within themselves. But the expression, *He shall bring with Him*, shews that they are brought from many places. For this, he says, *we say to you by the word of the Lord.* This. He was about to tell them something strange: therefore he also adds what makes it worthy of credit; *By the word of the Lord*, he says, that is, we speak not of ourselves, but having learnt from the Lord. *That we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.* Which also he says in his Epistle to the Corinthians; *In a moment, in the twinkling of an eye.* Here he gives a credibility to the Resurrection by the manner also.

1 Cor.
xv. 52.

- (2) For because the matter seems to be difficult, he says that, as it is easy for the living to be taken up, so also for the departed. But in saying *we* he does not speak of himself, for he indeed was not about to remain until the Resurrection, but he speaks of the faithful. On this account he has added, *We who remain unto the coming of the Lord shall not prevent them which are asleep.* As if he had said, Think not that there is any difficulty; it is God Who doeth it: they who are alive shall not anticipate those who are dissolved, who are rotted, who have been dead ten thousand years: but as it is easy for Him to bring those who are entire, so is it also those who are dissolved.

MORAL. But there are some who disbelieve the matter, because they know not God. For, tell me, which is the more easy, to bring one into being out of nothing, or to raise up again

him that was dissolved? But what say they? A man suffered shipwreck and was drowned in the sea, and having sunk many fishes caught him, and each of the fishes devoured some member. Then of these very fishes, one was caught in this gulph, and one in that, and this was eaten by one man, and that by another, having (in him) the devoured flesh. And again, those who ate the fishes, that had eaten the man, died in different places, and were themselves perhaps devoured by wild beasts. And, when there has been so great a confusion and dispersion, how shall the man rise again? Who shall collect the dust? Wherefore dost thou say this, O man, and weavest strings of trifles, and makest it a matter of perplexity? For tell me, if the man had not fallen into the sea, if the fish had not eaten him, nor the fish again been devoured by numberless men, but he had been preserved with care in a coffin, and neither worms nor any thing else had disturbed him, how shall that which is dissolved rise again? How shall the dust and ashes be again conglutinated? Whence shall there be any more its bloom for the body? But is not this a difficulty?

If indeed they be heathens who raise these doubts, we shall have numberless things to say to them. What then? For there are among them those who convey the souls of the dead into plants, and shrubs, and dogs. Tell me which is more easy, to resume one's own body, or to take that of another? Others again say that they are consumed by fire, and that there is a resurrection of garments and of shoes, and they are not ridiculed. Others introduce atoms. But we have not a word to say to them, but to the faithful (if we ought to call them faithful who raise questions), we will still say, what the Apostle has said, that all life springs from corruption, all plants, all seeds. Seest thou not the tree, what a trunk it has, what stems, how many leaves, and branches, stalks, and roots, occupying so much ground and embosomed therein. This then, such and so great as it is, springs from that grain which was thrown into the ground and itself first corrupted; and if it be not rotted and dissolved, there will be none of these things. Tell me, whence

* This word is used by Bp. Pearson in this very argument, which he may have borrowed from S. Chr. See his work on the Creed, art. Resurrection.

1 THESS.
iv. 15.

See
1 Cor.
xv. 36.

Ном. 7. does this happen? And the vine too, which is so fair both to see and to partake of, springs from that which is vile in appearance. And what, tell me, is not the water that descends from above one thing, and how is it changed into so many things? For this is more wonderful than the Resurrection. For there indeed the same seed and the same plant is the subject, and there is a great affinity. But here tell me how, having one quality and one nature, it turns into so many things? For in the vine it becomes wine, and not only wine, but leaves and sap. For not only is the cluster of grapes, but the rest of the vine nourished by it. Again, in the olive, (it becomes) oil, and many other things. And what is wonderful, here it is moist, there dry, here sweet, there sour, here astringent, elsewhere bitter. Tell me how it turns into so many things? Shew me the reason! But you cannot.

¹ κατα-
βαλλόμενον.

And in the case of thyself, tell me, for this comes nearer, this seed, that is lodged in the womb¹, how is it formed and moulded into so many things? how into eyes? how into ears? how into hands? how into a heart? Are there not in the body ten thousand differences of figures, of sizes, of qualities, of positions, of powers, of proportions? nerves and veins and flesh and bones and membranes and arteries and joints and cartilages, and as many more things besides these, as the physicians precisely specify, which compose our nature, and all these come from that one seed? Does not this then seem to you much more difficult than those things? How is the moist and the soft congealed into the hard and cold, that is, bone? How into the warm and moist, the blood when combined? How into the cold and soft, the nerve? How into the cold and moist, the artery?² Tell me, whence are these things? Dost thou not question of these things? Dost thou not see every day a resurrection and a death taking place in the periods of our life? Whither is our youth gone? whence is our age come? how is it that he who is grown old cannot indeed make himself young, but begets another, a very young child, and what he cannot give to himself, that he bestows upon another?

(3) This also we may see in trees and in animals. Yet that

² The arteries were then thought to convey air through the body.

which gives to another ought first to bestow upon itself. But these things indeed are what human reasoning demands. But when God creates, let all things give way. If these things are so difficult, nay, so excessively difficult, I am reminded of those mad persons, who are curious about the incorporeal Generation of the Son. Things that take place every day, that are within the grasp of our hands, and that have been enquired into ten thousand times, no one has yet been able to discover; tell me, then, how is it they are curious about that secret and ineffable Generation? Is not the mind of such men wearied in treading that void¹? Has it not been whirled into ten thousand giddinesses? Is it not dumb-founded²? And yet not even then do they learn wisdom. When they are able to say nothing about grapes and figs, they are curious about God! For tell me, how is that grape-stone resolved into leaves and stems? How before this were they not in it, nor seen in it? But it is not the grape-stone, you say, but all is from the earth. Then how is it that without this the earth bears nothing of itself? But let us not be void of understanding. What takes place is neither from the earth, nor from the seed, but from Him Who is Lord both of the earth and of its seeds. For this reason He has caused these things to be made both without them, and with them; the first to shew His own power, when He said, *Let the earth bring forth the herb of grass.* And secondly, after shewing His power, instructing us also to be laborious and industrious.

¹ THESS.
iv. 15.

¹ ΚΕΝΕΜ-
ΒΑΤΟΥΣΑ.

² ἈΧΑΝΗΣ
ΥΓΕΓΟΝΕ.

From
Gen. i.
11.

Why then have these things been said by us? Not idly, but that we may believe also in the Resurrection, and that if at any time we wish to apprehend something by our reasonings, and are not able, we may not be angry and take offence, but discreetly withdrawing and checking our reasoning, may take refuge in the power and skilfulness of God. Knowing these things therefore, let us put a curb upon our reasonings: let us not transgress the bounds and measures that have been assigned to our knowledge. For, *If any man, he says, think that he knoweth any thing, he knoweth nothing yet as he ought to know.* I speak not concerning God only, he means, but concerning every thing. For what wouldest thou learn about the earth? What dost thou

¹ Cor.
viii. 2.

HOM. 7. know? Tell me. How great is the measure of it? What is its size? What is its manner of position? What is its essence? What is its place? Where does it stand, and upon what? None of these things canst thou tell? But that it is cold, and dry, and black, this you can tell, and nothing farther. Again, concerning the sea? But there you will be reduced to the same uncertainty, not knowing where it begins, and where it ends, and upon what it is borne, what supports the bottom of it, and what is the place for it, and whether after it there is a continent, or it ends in water and air? And what dost thou know of the things that are in it? However, let me pass from the elements. Would you have us select the smallest of plants? The unfruitful grass, which we all know, tell me, how it is brought forth? Is not the material of it water, and earth, and dung? What is it that makes it appear so beautiful, and have such an admirable colour? Whence does that beauty so fade away? This is not the work of water, or of earth. Seest thou that there is every where need of faith? How does the earth bring forth, how does it travail? Tell me. But you can tell me none of these things.

**Ps. xxxix.
5. and
cxliv. 5.**

Be instructed, O man, in things that are here below, and be not curious nor overmeddling about heaven. And would it were heaven, and not the Lord of heaven! thou knowest not the earth from which thou wast brought forth, in which thou wast nourished, which thou inhabitest, on which thou walkest, without which thou canst not even breathe; and art thou curious about things so far removed? Truly *man is vanity*. And if any one should bid thee descend into the deep, and trace out things at the bottom of the sea, thou wouldest not tolerate the command: yet, when no one compels thee, art thou willing of thyself to fathom the unsearchable abyss? Do not so, I beseech you. But let us sail upwards, not swimming, for then we shall soon be weary, and sink; but using the divine Scriptures, as a vessel, let us unfurl the sails of faith. If we sail in them, then the Word of God will be present with us as our Pilot; but if we float upon human reasonings, it will not be so. For to whom of those, who so float, will the Pilot be present? So that the danger is twofold, in that there is no vessel, and that

the Pilot is absent. For if even the boat without a pilot is ¹ **THES.**
unsafe, when both are wanting, what hope is there of safety? iv. 15.
Let us not then throw ourselves into manifest danger, but
let us go upon a safe vessel, having fastened ourselves by
the sacred anchor. For thus we shall sail into the tran-
quil haven, with much merchandize^ε, and at the same time
with great safety, and we shall obtain the blessings laid up
for them that love Him, in Christ Jesus our Lord, with
Whom, to the Father, together with the Holy Ghost, be
glory, might, honour, now and for ever and ever. Amen.

^ε εμπορίας, al. εὐπορίας, facility.

HOMILY VIII.

1 THESS. iv. 15—17.

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God : and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air : and so shall we ever be with the Lord.

THE Prophets, wishing to shew the credibility of what they said, before all other things say this, *The vision which*
Is. i. 1. *Isaiah saw ; and again, The word of the Lord which came*
Jer. i. 1. *to Jeremiah ; and again, Thus saith the Lord ;* with many
LXX. such expressions. And many of them even see God sitting, as far as it was possible for them to see Him. But Paul not having seen Him sitting, but having Christ speaking in himself, instead of Thus saith the Lord, said, *If ye seek a*
2 Cor. *proof of Christ speaking in me : and again, Paul, an Apostle*
xiii. 3. *of Jesus Christ, shewing, that nothing is of himself. For the Apostle speaks the things of Him who sent him. And*
1 Cor. *again, I think also that I have the Spirit of God. All those*
vii. 40. *things therefore he spake by the Spirit, but this, which he now says, he heard even expressly from God, as also that which he said when discoursing to the Elders of Ephesus,*

It is more blessed to give than to receive, he heard among things not recorded¹.

Let us then see what he now also says. *For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the last trump.* For then, saith Christ, the powers of the heavens shall be shaken. But wherefore with the trumpet? We see this on Mount Sinai too, and Angels there also. But what means the voice of the Archangel? As he said in the parable of the Virgins, *Arise! The Bridegroom cometh.* Either this is what he means, or that as in the case of a king, so also shall it then be, Angels ministering at the Resurrection. For He says, let the dead rise, and the work is done², not as though the Angels had² power to do this, but His word, as if a king should command and say, Let those who were shut up go forth, and the servants were to lead them out, they do not this however from their own power, but from that Voice. This also Christ says in another place: *He shall send His Angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.* And every where you see the Angels running to and fro. The Archangel therefore I think is he, who is set over those who are sent forth, and who shouts thus: 'Make all ready, for the Judge is at hand.' And what is *at the last trumpet*? Here he implies that there are many trumpets, and that at the last the Judge descends. *And the dead in Christ*, he says, *shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*

Ver. 18. *Wherefore comfort ye one another with these words.*

If He is about to descend, on what account shall we be caught up? For the sake of honour. For when a king enters into a city, those who are in honour go out to meet him, but the condemned await the judge within: and upon the coming of an affectionate father, his children indeed,

1 Th. iv. 18.
Acts xx.
35.

¹ κατὰ τὸ
σινωπώ-
μενον.

S. Matt.
xxiv. 29.

From Ib.
xxv. 6.

Ib. xxiv.
31.

HOM. 8. and those who are worthy to be his children, are taken out in a chariot, that they may see and kiss him, but those of his servants who have offended remain within. We are
Acts 1. 9. carried upon the chariot of our Father. For He received Him up in the clouds, and *we shall be caught up in the clouds*¹. Seest thou how great is the honour? and as He descends, we go forth to meet Him, and, what is more blessed than all, then we shall be with Him.

¹ see p. 153.

Ps. cvi. *Who shall speak of the mightinesses of the Lord, and*
2. LXX. *make all His praises to be heard?* How many blessings has He vouchsafed to the human race! Those who are dead are raised first, and thus the meeting takes place together. Abel who died before all shall then meet Him together with those who are alive. So that they in this respect will have no advantage, but he who is corrupted, and has been so many years in the earth, shall meet Him with them, and so all others. For if they awaited us, that we might be crowned, as elsewhere he says in an Epistle,
Heb. xi. 40. *God having provided some better thing for us, that they without us should not be made perfect,* much more shall we also await them; or rather, they indeed awaited, but we not at all. For the Resurrection takes place *in a moment,*
1 Cor. xv. 52. *in the twinkling of an eye.*

But his saying that they are gathered together, shews that they arise indeed every where, but are gathered together by the Angels. The rising again therefore is the work of the power of God commanding the earth to give up its deposit, and there is no one who ministers in it, as He then called Lazarus, *Lazarus, come forth.* But the gathering is the work of ministers. But if the Angels gather them together, and run to and fro, how are they^a caught up here? They are caught up after the descent^b, after that they are gathered together.

S. John xi. 43.

For this is also done at the same time without any one being aware^c. For when they see the earth agitated, the

^a i. e. How are those, whom the Angels have already taken and gathered, still *here*, that they should be caught up? L. places *ἐνταῦθα* before *ἀβρόλ*, which gives that sense more decidedly. Or *here* may only mean

'in this passage.'

^b Musculus takes it of our Lord's descent, Hervetus otherwise.

^c He seems to allude to S. Matt. xxiv. 36.

dust mingling, the bodies rising perchance^d on every side, ¹ **THESS.**
no one ministering to this, but the shout¹ being sufficient, ^{iv. 18.}
and the whole earth filled, (for consider how great a thing ^{κελεύσ-}
it is that all from Adam unto His coming should then ^{ματος.}
stand with their wives and children,) when they see so
great a tumult upon the earth, then shall they know. As
therefore in the Dispensation that was in the Flesh they
had foreseen nothing of it, so also will it then be.

When these things then come to pass, then also will be **MORAL.**
the voice of the Archangel shouting and commanding the ⁽²⁾
Angels, and the trumpets, or rather the sound of the trum-
pet. What trembling then, what fear will possess those
that remain upon the earth. For one woman is caught
up and another is left behind, and one man is taken, and
another is passed over. What will be the state of their **S. Matt.**
souls, when they see some indeed taken up, but themselves **xxiv. 40,**
left behind? Will not these things be able to shake their **41.**
souls more terribly than any hell? Let us suppose then **S. Luke**
in word that this is now present. For if sudden death, and **xvii. 34,**
earthquakes in cities, and threatenings thus terrify our **35.**
souls; when we see the earth breaking up, and crowded with
all these, when we hear the trumpets, and the voice of the
Archangel louder than any trumpet, when we perceive the
heaven shrivelling up, and God the King of all appearing,
what then will be our souls? Let us shudder, I beseech
you, and be terrified, as if these things were now taking
place. Let us not comfort ourselves by the delay. For
when it must certainly happen, the delay profiteth us no-
thing.

How great will then be the fear and trembling! Have
you ever seen men led away to death? What do you think
is the state of their souls, as they are going on the way to
the gate? is it not worse than many deaths? What would
they not choose both to do and to suffer, so that they might
be delivered from that cloud and darkness? I have heard
many say, who have been recalled by the mercy of the king,
after having been led away, that they did not even see men
as men, their souls being so troubled, so horror-struck, and

^d *ἴσως*, which has been translated, 'equally.'

HOM. 8. beside themselves. If then the death of the body thus terrifies us, when eternal death approaches, what will be our feelings? And why do I speak of those who are led away? A crowd then stands around, the greater part not even knowing them. If any one looked into their souls, no one is so cruel, no one so hard-hearted, no one so firm, as not to have his soul dejected, and relaxed with fear and despair. And if when others are taken off by this death which differs nothing from sleep, those who are not concerned in it are thus affected; when we ourselves fall into those greater evils, what then will be our state? It is not, believe me, it is not possible to represent our condition by words.

Nay, you say, but God is merciful, and none of these things will happen! Then it is written in vain! No, you say, but only as a threat, that we may become wise! If then we are not wise, but continue evil, will He not, tell me, inflict the punishment? Will He not then either recompense the good with rewards? Yes, you say, for that is becoming to Him, to do good even beyond desert. So that those things indeed are true and will certainly be, but the punishments will not really be, but only for the purpose of a threat, and of terror! By what means I shall persuade you, I know not. If I say, that *their worm will not die, and their fire will not be quenched*; if I say, that 'they shall depart into everlasting fire'; if I set before you the rich man already punished, you will say it is all a matter of threatening. Whence then shall I persuade you? For this is a Satanic reasoning, indulging you with a favour that will not profit, and causing you to be slothful.

S. Mark
ix. 44.
S. Matt.
xxv. 41,
46.

How then can we banish it? Whatever things we say from Scripture, you will say, are for the purpose of threatening. But with respect to future things this indeed may be said, but not so concerning things that have happened, and have been fulfilled. You have all heard of the deluge. And were those things also said by way of threat? Did they not actually happen? Those men too said many such things, and for a hundred years while the ark was building, and its timbers were being prepared, and the righteous man was calling aloud, there was no one who believed. But

* B. reads *punishment*, which makes the quotation exact. from v. 46.

because they did not believe the threat in words, they suffered the punishment in very deed. And this will be our fate too, if we shall not have believed. On this account it is that He compares His coming with the days of Noah, because as some disbelieved in that deluge, so will they in the deluge of hell. Was that a threat? was it not a fact? Then will not He, who then brought punishment upon them so suddenly, much more inflict it now? For the things that are committed now are not less than the offences of that time. How? Because then, it says, *the sons of God* ^{1 THESS. iv. 18.} *went in unto the daughters of men.* And those mixtures were the great offence. But now there is no form of wickedness, which is unattempted. Do you then believe that the deluge took place, or does it seem to a fable? And yet the mountains where the ark rested, bear witness, those in Armenia, I mean.

But, even superabundantly, I will turn my discourse to another thing more evident than that. Has any one of you ever travelled in Palestine? For I will no longer mention report, but facts, and yet the other were clearer than facts. For those things which the Scripture says, are more to be trusted than things we see. Has any one of you then ever travelled in Palestine? I suppose so. Bear witness then for me, ye who have seen the places, to those who have not been there. For above Ascalon and Gaza at the very end of the river Jordan there is a country wide and fruitful, or rather there was, for it is not now. This then that was as a Paradise, (for it is said, *Lot beheld all the plain of Jordan, that it was well watered every where, even as the garden of the Lord,*) ^{From Gen. xiii. 10.} this I say, that was so flourishing, and that rivalled all countries, which for thrivingness exceeded the Paradise of God, is now more desolate than any wilderness. And there stand trees, indeed, and they bear fruit. But the fruit is a monument of the wrath of God. For there stand pomegranates, I speak both of the trees and the fruit, having a very fine appearance, and to the ignorant holding out great hopes. But if they are taken into the hand, on being broken open they display no fruit, but much dust and ashes stored up within. Such also is the whole land. If you find a stone, you will find it full of ashes¹. And ^{1 τερεφρωμένον.}

Hom. 8. why do I speak of stone and wood and earth, where the air and water partake of the calamity? For as when a body is burnt and consumed, the shape remains, and the outline in the appearance of the fire, and the bulk and the proportion, but the power is no more, so there too you may see earth, which yet has nothing of earth about it, but all ashes; trees and fruit, which have nothing of trees and fruit about them; air and water, which have nothing of air and water about them, for even these are turned to ashes. And yet how could air ever have been burnt, or water, whilst it remained water? For wood and stones indeed it is possible to burn, but air and water it is altogether impossible. Impossible to us, but possible to Him Who did these things. Therefore the air is nothing else than a furnace, the water is a furnace. All things are unfruitful, all unproductive; they all speak of vengeance; images of wrath that has gone before, and proof of that which is to come.

Are these too but threatening words? Are these but the sound of words? For to me indeed the former things were not incredible, but things not seen were equally credible with things that were seen: but these are sufficient to produce faith even in the unbeliever. If any one disbelieves hell, let him consider Sodom, let him reflect upon Gomorrah, the vengeance that has been inflicted, and which yet remains. This is a proof of the eternity of punishment. These things are grievous: and is it not grievous, when thou sayest that there is no hell, but that God has merely threatened it? when thou slackest the hands of the people? It is thou who disbelievest that compellest me to say these things, it is thou who hast driven me to these words. If thou believedst the words of Christ, I should not be compelled to bring forward the proof from facts. But since thou hast evaded them, thou shalt be persuaded henceforth, whether willing or unwilling. For what hast thou to say concerning Sodom? Wouldest thou wish also to know the cause, for which these things were then done? It was one sin, a grievous and accursed one certainly, yet but one. The men of that time had a passion for boys, and on that account they suffered this punishment. But now ten thousand sins equal and even more grievous than these are com-

see Heb.
xii. 12.
Jer.
xxxviii.
4.

mitted. Then He Who for one sin poured forth so much anger, and neither regarded the supplication of Abraham, nor yet Lot who dwelt among them, who from honour to His servants offered his own daughters to insult, will He spare, when there are so many sins? These things truly are ridiculous and trifling, a diabolical delusion, and deceit! 1 THESS.
iv. 18.

Dost thou wish that I should bring forth another? Thou hast certainly heard of Pharaoh, king of the Egyptians; thou knowest therefore the punishment which he suffered, and how even with his whole host, chariots and horses and all, he was engulfed in the Red sea. Wouldest thou hear also other examples? for he perhaps was an impious man, or rather not perhaps, but certainly he was an impious man. Wouldest thou see those also punished, who were of the number of believers, and who held fast to God, but were not of upright life? Hear Paul saying, *Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us murmur, as some of them also murmured, and were destroyed of the destroyer. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.* And if fornication, and if murmuring had such power, what will not be the effect of our sins? 1 Cor. x.
8-10.

And wonder not that thou dost not suffer punishment now. For they knew not of a hell, therefore they were visited with punishments following close at their heels¹: 1 παρὰ
πόδας. but whatever sins thou committest, though thou shouldst escape present punishment, thou wilt suffer for them There. Moreover if He punished so severely those who were nearly in the state of children, and who had not sinned so greatly, will He spare us? It would not be reasonable. For if we commit the same sins with them, we shall deserve a greater punishment. Wherefore? Because we have enjoyed more grace. But when our sins are more numerous, and more heinous than theirs, what punishment shall we not undergo? They, (and let no one think I say it as admiring them, or excusing them; God forbid: for when God punishes, he who passes a contrary sentence, does it at the suggestion of the devil; I say this therefore, not as praising them nor excusing them but to shew our wickedness,) they, I See p.
230.

Hom. 8. say, although they murmured, were, however, travelling a desert road: but we murmur though we have a country, and are in our own houses. They, though they committed fornication, yet did so just after they came out of the evils of Egypt, and had hardly heard of such a law; but we do it, having previously received from our forefathers the doctrine of salvation, so that we are deserving of greater punishment.

From 2 Kings vi. 28. Wouldest thou hear also of other things, what were their sufferings in Palestine, famines, pestilences, captivities, under the Babylonians, and under the Assyrians, and their miseries from the Macedonians, and those under Hadrian and Vespasian? I have something that I wished, beloved, to relate to thee; nay, do not run away! I will rather tell thee another thing before it. There was once a famine, it says, and the king was walking upon the wall; then a woman came to him and uttered these words: 'O king, this woman said to me, Let us roast thy son to-day, and eat him, and to-morrow mine. And we roasted and ate, and then she would not give me her's.' What can be more dreadful than this calamity? Again in another place the **Lament. iv. 10.** Prophet says, *The hands of the pitiful women have sodden their own children.* The Jews then suffered such punishment, and shall not we much rather suffer?

(4) Wouldest thou hear other calamities too of theirs? Read over Josephus, and thou wilt learn that whole tragedy, if perchance we may persuade you from these things, that there is a hell. For consider: if they were punished, why are we not punished? or how is it reasonable that we are not now punished, who sin more grievously than they? Is it not manifest that it is because the punishment is kept in store for us? And if thou wilt I will tell thee in the person of every individual how they were punished. Cain murdered his brother. A horrible sin indeed, who can deny it? But he suffered punishment; and a heavy one, equivalent to ten thousand deaths, and one than which he would rather have died ten thousand times. For hear him saying, **Gen. iv. 14. LXX.** *Thou castest me out from the land, and I shall be hidden from Thy face, then it will happen that every one who find-*

' *μη ἀποκηδήσῃς.* perhaps only 'turn away.'

eth me will slay me. Tell me then, do not many even now ¹ THESS. iv. 18. do the same things that he did? For when thou slayest not thy brother according to the flesh, but thy spiritual brother, dost thou not do the same? For what, though not by the sword but by some other means, when, being able to relieve his hunger, thou neglectest him. What then? Has no one now envied his brother? has no one plunged him into dangers? But here they have not suffered punishment; yet they will suffer it. Then did he, who never heard the written laws, nor the prophets, nor saw great miracles, suffer such great vengeance, and shall he, who has done the same things in another way^s, and was not rendered wise even by so many examples, shall he go unpunished? Where then is the justice of God, and where His goodness?

Again, a man was stoned for having gathered sticks on the Sabbath: and yet this was a small commandment, and less weighty than circumcision. He then who gathered sticks on the Sabbath was stoned; but those who have perchance committed ten thousand things contrary to the Law go off unpunished! If then there be not a hell, where is His justice, where His impartiality, that respects not persons? And yet He lays to their charge many such things, that they did not observe the Sabbath.

Again, another, the son of Charmi, having stolen a devoted thing¹, was stoned with all his family. What then? ¹ *ἀνδρόθημα.* Has no one from that time committed sacrilege? Saul, again, having spared contrary to the command of God, suffered so great punishment. Has no one from that time spared? Would indeed that it were so! Have we not devoured one another worse than wild beasts contrary to the command of God? And yet no one has fallen in war^b. Again, the sons of Eli, because they ate before the incense was offered, suffered the most severe punishment together with their father. Has no father then been neglectful with respect to his children? and are there no wicked sons? But

^s *ἐτέρος*. Hales prefers the reading found in extracts, *ὁστέρος*, 'later.' L. *ἕτερος*, 'the other who has done the same things.' B. *ὑστέρος*, 'this later one.'

^b i. e. like Saul. One Ms. reads *καὶ οὐχί*, L. *οὐχί* δέ, which with *κατασθόμεν* for *κατεσθόμεν* would give the sense, 'Would that it were so indeed, and that no one had fallen in war!'

Hom. 8. no one has suffered punishment. Where then will they suffer it, if there be no hell?

Again, numberless other instances one might enumerate. Were not Ananias and Sapphira immediately punished, when they kept back part of what they had offered? Has no one then since that time been guilty of these things? How was it then that they did not suffer the same punishment?

Do we then persuade thee that there is a hell, or dost thou need more examples? Therefore we will proceed also to things that are unwritten, such as now take place in life. For it is necessary that this notion should be gathered by us from every quarter, that we may not, by vainly gratifying ourselves, do ourselves harm. Dost thou not see many visited by calamities, maimed in their bodies, suffering infinite troubles, but others in good repute? For what reason do some suffer punishment for murders, and others not?

1 Tim. v. 24. Hear what Paul says, *Some men's sins are open beforehand . . . and some men they follow after.* How many murderers have escaped! how many violators of the tombs! But let these things pass. How many dost thou not see visited with the severest punishment? Some have been delivered to a long disease, others to continued tortures, and others to numberless other ills. When therefore you see one who has been guilty of the same things as they, or even much worse, and yet not suffering punishment, wilt thou not suspect, even against thy will, that there is a hell? Reckon those here who before thee have been severely punished, consider that God is no respecter of persons, and that though thou hast done numberless wickednesses, thou hast suffered no such thing, and thou wilt have the notion of hell. For God has so implanted that notion within us, that no one can ever be ignorant of it. For poets and philosophers and tale-writers, and in short all men, have philosophized concerning the retribution that is there, and have said that the greater number are punished in Hades. And if those things are fables, yet what we have received are not so.

I say not these things as wishing merely to terrify you, nor to lay a burden on your souls, but to make them wise

and render them easier. I could wish also myself that there were no punishment—yes, myself most of all men. ^{1 THESS. iv. 18.} And why so? Because whilst each of you fears for his own soul, I shall have to answer for this office in which I preside over you. So that most of all it is impossible for me to escape. But it cannot be that there is not punishment and a hell. What can I do? Where then, says one, is the mercy of God? Every where! But on this subject I will rather discourse at some other season, that we may not confuse the discourse concerning hell. In the mean time let not that slip, which we have gained. For it is no small advantage to be persuaded concerning hell. For the recollection of such discourses, like some bitter medicine, will be able to clear¹ every vice, if it be constantly settled^{1 ἀποσμη- ξαι.} in our mind. Let us therefore use it, that having a pure heart, we may so be thought worthy to see those things, which *eye hath not seen, nor ear heard, nor have entered* ^{1 Cor. ii.} *into the heart of man.* Which God grant that we may^{9.} obtain by the grace and mercy of our Lord Jesus Christ, with Whom, to the Father, together with the Holy Ghost be glory, might, honour, now and for ever and ever. Amen.

HOMILY IX.

1 THESS. v. 1, 2.

But of the times and seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

NOTHING, it seems, is so curious, and so fondly prone to pry into things obscure and concealed, as the nature of men. And this is wont to happen to it, when the mind is unsettled and in an imperfect state. For the simpler sort of children never cease teasing their nurses, and tutors, and parents, with their frequent questions, in which there is nothing else but 'when is this?' and 'when that?' And this comes to pass also from living in indulgence, and having nothing to do. Many things therefore our mind is in haste to learn at once and to comprehend, but especially concerning the period of the consummation; and what wonder if we are thus affected? for those holy men, the Apostles themselves, were most of all affected in the same way, and before the Passion the apostles came to Christ and said, *Tell us when shall these things be, and what shall be the sign of Thy coming, and of the end of the world:* and after the Passion and the Resurrection from the dead, they said to Him, *Tell us, wilt Thou at this time restore again the kingdom to Israel?* This was the very first question they asked Him.

S. Matt.
xxiv. 23.

From
Acts i. 6.

But it was not so afterwards, when they had been vouchsafed the Holy Ghost; so far from themselves inquiring or complaining of this ignorance, they repress those who labour under this unseasonable curiosity. Hear for instance what the blessed Paul now says, *But of the times and seasons, brethren, ye have no need that I write unto you.* Why has he not said that no one knows? why has he not said, that it is not revealed, instead of saying, *Ye have no need that I write unto you?* Because in that case he would have grieved them more, but by speaking thus he comforted them. For the expression, *Ye have no need*, forbids them to inquire as being both superfluous, and inexpedient.

I THESS.
v. 1, 2.

For tell me, what would be the advantage? Let us suppose that the end would be after twenty or thirty or a hundred years, what is this to us? Is not the end of his own life the consummation to every individual? Why art thou curious, and travailest about the general end? But the case is the same with us in this, as in other things. For as in other things, leaving our own private concerns, we are anxious about things in general, saying, Such an one is a fornicator, such an one an adulterer, that man has robbed, another has been injurious; but no one takes account of his own affairs, but each thinks of any thing rather than his own private concerns; so here also, omitting to take thought each about his own end, we are anxious to hear about the general dissolution. Now what concern is that of yours? for if you make your own a good end, you will suffer no harm from the other. Be it far off, or be it near; that is nothing to us.

For this reason Christ did not tell it, because it was not expedient. But how, you say, was it not expedient? He Who concealed it knows wherefore it was not expedient. For hear Him saying to His Apostles, *It is not for you to know the times and the seasons, which the Father hath put in His own power.* Why are you curious, He says? This was said to Peter, the chief of the Apostles, and his fellows¹, as if they were seeking things too great for them to know. True, you say, but it was possible to stop the mouths of the Gentiles in this way. How? tell me. Whereas they

Acts i.

7.

¹ of *περὶ*

HOM. 9. say, that this world is a god, if we knew the period of its dissolution, we should have stopped their mouths. Why, is this what will stop their mouths, to learn when it will be destroyed, or to learn that it will be destroyed? Tell them this, that it will have an end. If they do not believe this, neither will they believe the other.

Hear Paul saying, *For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.* Not the general day only, but that of every individual. For the latter resembles the former and is akin to it. For what the one does collectively, that the other does in detail. And the period of the consummation took its beginning from Adam, but then is the end of the consummation: for even now one would not err in calling it a consummation. For when ten thousand die every day, and all await That Day, and no one is raised before it, is it not the work^a of That Day? And if you would know on what account it is concealed, and why it so cometh as a thief in the night, I will tell you how I think I can well account for it. No one in that case would cultivate virtue during his whole life, but knowing his last day, and having committed numberless sins, then having come to the Laver, he would so have departed. For if now, when the fear arising from its uncertainty shakes the souls of all, still all^b, having spent their former life in wickedness, at their last breath give themselves up to Baptism; if they had fully persuaded themselves concerning this matter, who would ever have cultivated virtue? If many have departed without Illumination, and not even this fear has taught them, while living, to attend to the things that are pleasing to God; if this fear also had been removed, who would ever have been sober, or who righteous? There is not one! And another thing again. The fear of death and the love of life now restrain many^c. But if each one knew that tomorrow he would certainly die, there is nothing he would

^a τὸ ἔργον. i. e. is not what is now doing part of That Day's work? Or it might be rendered 'reality.'

^b i. e. as we say loosely 'every one.' S. Greg. Naz. complains of this practice, Or. XL. preached at Constanti-

nople A.D. 381. [see too S. Cyril Al. Glaph. 273 b c.]

^c So B. L. and Cat. [and thus Mr. Field has edited]. Edd. 'And another man again the great fear of death and love of life restrains.'

refuse to attempt before that day, but he would murder 1THRS.V.2. whomsoever he wished, and satiate himself with taking vengeance on his enemies, and perpetrate ten thousand crimes.

For a wicked man, who despairs of his life here, pays no regard even to him who is invested with the purple. He therefore who is persuaded that he must at all events die will both be revenged upon his enemy, and after having first satisfied his own soul, so meet his end. Shall I mention also a third thing? Those who are fond of life, and vehemently attached to the things of this world, would be ruined ¹ by despair and grief. For if any of the young knew ^{διεφθόρησαν.} that before he reached old age, he should meet his end, as the most sluggish of wild beasts, when they are taken, become specially so, from expecting their end, so would he also be affected. Moreover neither would the courageous either have their reward. For if they knew that after three years they would certainly die, what reward would they have, for daring in the face of dangers? For any one might say to them, Because you are confident of three years of life, for this reason you throw yourselves into dangers, knowing that it is not possible for you to perish. For he that expects from each danger that he may come by his death, and knows that he shall live indeed, if he is not rash, but shall die if he venture on such dangers, he gives the greatest proof of his zeal, and of his contempt for the present life. And this I will make plain to you by an example. Tell me, if the patriarch Abraham, foreknowing that he should not have to sacrifice his son, had brought him to the place, would he then have had any reward? And again, if Paul, foreknowing that he should not die, had despised dangers, in what way would he have been admirable? For so the most spiritless would rush into the fire, if he could find any one he could trust to ensure his safety. But not such were the Three Children: hear them saying, *O king, there is a God in heaven, who will deliver us out of thyne hands, and out of this furnace; and if not, be it known to thee, that we will not serve thy gods, nor worship the golden image which thou hast set up.* ^{From Dan. iii. 17. LXX.}

See ye how many advantages there are, (and there are

HOM. 9. more than these,) that arise from not knowing the time of our end? Meanwhile it is sufficient to know these. On this account He so cometh as a thief in the night, that we may not abandon ourselves to wickedness, nor to sloth, that He may not take from us our reward. *For yourselves know perfectly*, he says. Why then are you curious, if you are persuaded? But that the future is uncertain, learn from what Christ has said. For that it was on this account that He said it, hear what He saith, *Watch therefore, for ye know not what hour the thief doth come.* On this account also Paul said,

S. Matt.
xxiv. 42.
The Son
of Man.

Ver. 3. *For when they shall say peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.*

Here he has glanced at a matter which he has also in his second Epistle. For since they indeed were in affliction, but they that warred on them at ease and in luxury, he then comforted them in their present sufferings by this mention of the Resurrection, while the others insulted them with arguments taken from their forefathers, and said, When
Is. v. 19. will it happen? Which the Prophets also said, *Woe unto them that say, Let Him make speed, and hasten His work, that we may see it: and let the counsel of the Holy One of Israel draw nigh and come, that we may know it.* And again,
Amos v. 18. *Woe unto them that desire the day of the Lord.* This day, he means, (for he does not speak of those who simply desire it, but of those who desire it because they disbelieve it;) and again, *the day of the Lord*, he says, *is darkness, and not light.* See then how Paul consoles them, it is as if he had said, Let them not account their being in a prosperous state a proof that the Judgment is not coming; for in this way it is that it cometh.

Amos v.
18.

ib.

But it may be worth while to ask, If Antichrist comes, and Elias comes, how is it *when they say Peace and safety*, that *a sudden destruction comes upon them*? For these things do not permit the day to surprise them, being signs of its coming. But neither does he mean time of Antichrist and the whole day to be the same, because that will be a sign of the coming of Christ, but Himself will have no sign, but will come suddenly and unexpectedly. For travail, indeed

you say, does not come upon the pregnant woman unexpectedly: for she knows that after nine months the birth will take place. And yet it is very uncertain. For some bring forth at the seventh month, and others at the ninth. And at any rate the day and the hour of birth is uncertain. With respect to this therefore, Paul speaks thus. And the image is just. For there are not many sure signs of travail. For many have brought forth in the high roads, or when out of their houses and abroad, not foreseeing it. And he has not only glanced here at the uncertainty, but also at the bitterness of the pain. For as she while sporting, laughing, not looking for any thing at all, is suddenly seized with unspeakable pains, and pierced through with the pangs of labour, so will it be with those souls, when that Day comes upon them. *And they shall not escape*, he says, as he said just now.

Ver. 4. *But ye, brethren, are not in darkness, that that day should overtake you as a thief.*

Here he speaks of a life that is dark and impure, for corrupt and wicked men do all things as in the night, escaping the notice of all, and inclosing themselves in darkness. For tell me, does not the adulterer watch for the evening, and the thief for the night? Does not the violator of the tombs carry on all his trade in the night? What then? Does it not overtake them as a thief? Does it not come upon them too uncertainly, but they know it beforehand? How then does he say, *Ye have no need that I write unto you?* He speaks here not with respect to the uncertainty, but with respect to the calamity, that is, it will not come as an evil to them. For it will come uncertainly indeed even to them, but it will involve them in no trouble. *That that Day*, he says, *should overtake you as a thief.* For in the case of those who are watching and who are in the light, if there should be any entry of a robber, it can do them no harm: so also it is with those who live well. But those who are sleeping he will strip of every thing, and go off; that is, those who are trusting in the things of this life.

Ver. 5. *For ye are all*, he says, *the children of the light and the children of the day.*

HOM. 9. And how is it possible to be *children of the day*? Just as there may be 'children of destruction' and 'children of hell.' Wherefore Christ also said to the Pharisees, *Woe unto you—for ye compass sea and land to make one proselyte, and when he is made, ye make him the child of hell,*

S. Matt. xxiii. 15.

Col. iii. 6. and Paul said, *For which things' sake the wrath of God cometh upon the children of disobedience*, that is, those who do the works of hell and the works of disobedience. Thus also the children of God are those who do things pleasing to God, thus they are children of the day and children of light, who do the works of light.

We are not of the night nor of darkness.

Ver. 6, 7, 8. *Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober.*

Here he shews, that to be in the day is our own doing; for here indeed, in the case of the present day and night, it does not depend on ourselves, but night comes even against our will, and sleep overtakes us when we do not wish it: but with respect to that night and that sleep it is not so, but it is in our power always to be in the day, it is in our power always to be awake. For to shut the eyes of the soul, and to bring on the sleep of wickedness, is not of nature, but of our own choice. *But let us watch*, he says, *and be sober.* For it is possible to sleep while awake, by doing nothing good: wherefore he has added, *and be sober.* For even by day, if any one watches, but is not sober, he will fall into numberless dangers, so that sobriety is the intensity of watchfulness. *They that sleep*, he says, *sleep in the night, and they that be drunken are drunken in the night.* The drunkenness he here speaks of is not that from wine only, but that also which comes of all vices. For riches and the desire of wealth is a drunkenness of the soul, and so carnal lust, and every sin you can name is a drunkenness of the soul. But why has he called vice sleep? Because in the first place the vicious man is inactive with respect to virtue: again, because he sees every thing as a vision: he views nothing in its true light, but is full of dreams, and oftentimes of unreasonable actions: and if he

sees any thing good, he¹ has no firmness, no fixedness. ^{1 Th. v. 8.}
Such is the present life; it is full of dreams, and of phantasy. ^{1 or 'it.'}
Riches are a dream, and glory, and every thing of that sort.
He who sleeps sees not the things that are and have a real
subsistence, but things that are not he fancies as things that
are. Such is vice, and the life that is passed in vice. It sees
not things that are, that is, heavenly, spiritual, abiding
things, but things that are fleeting and fly away, and that
soon recede from us.

But it is not sufficient to watch and be sober, we must
also be armed. For if a man watch and be sober, but has
not arms, the robbers soon dispatch him. When therefore
we ought to watch, and to be sober, and to be armed too,
and we are unarmed and naked and asleep, who will hinder
him from thrusting home his sword?

Ver. 8. *Putting on the breastplate of faith and love; and
for an helmet the hope of salvation.*

Of faith and love, he says. Here he glanced at life and
doctrine. He shews what it is to watch and be sober, to
have *the breastplate of faith and love*. Not any faith, he
means, but as nothing can soon pierce through a breastplate,
but it is a safe wall to the breast; so do thou also, he says,
surround thy soul with faith and love, and none of the fiery
darts of the devil can ever be fixed in it. For where the
power of the soul is preoccupied with the armour of love,
all the devices of those who plot against it are vain and
ineffectual. For neither wickedness, nor hatred, nor envy,
nor flattery, nor hypocrisy, nor any other thing will be
able to penetrate such a soul. And he has not simply said
love, but one as strong as a breastplate. *And for a helmet
the hope of salvation*. For as the helmet guards the most
important part of all in us, surrounding the head and co-
vering it on every side, so also hope does not suffer the rea-
son² to falter, but sets it upright as the head, not permit- <sup>2 τὸν λο-
γισμὸν.</sup>
ting any thing from without to fall upon it. And whilst
nothing falls on it, neither does it fall of itself; for it is
not possible that one who is fortified with such arms
as these should ever fall. For he says, *now abideth faith*, ^{1 Cor.}
hope, and charity. Then having said, Put on, and ar- ^{xiii. 13.}
ray yourselves, he himself provides the armour, whence

HOM. 9. faith, hope, and charity may be produced, and may become strong.

Ver. 9. *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us.*

- (4) So then He hath not inclined to destroy us, but to save us. And whence it is manifest that this is His will? He gave His own Son for us: so doth He desire that we should be saved, for He gave His own Son, and not merely gave, but to death. From these considerations hope is begotten. For do not despair, O man, in going to God, Who has not spared even His own Son for thee: faint not at present evils. He who gave His Only-Begotten, that He might save thee and deliver thee from hell, what will He spare henceforth for thy salvation? So that thou oughtest to hope for all things favourable. For neither should we fear, if we were going to a judge who was about to judge us, and who had shewn so much love for us, as to have sacrificed his son. Let us hope therefore for good and great things, for we have received the principal thing: let us believe, for we have seen an example: let us love, for it is the extreme of madness for one who has been so treated not to love.

Ver. 10, 11. *That whether we wake or sleep, he says, we should live together with Him. Wherefore comfort yourselves together, and edify one another, even as also ye do.*

And again, *whether we wake or sleep*; but by sleep there he means one thing, and here another. For here *whether we sleep* signifies the death of the body, that is, fear not dangers; though we should die, we shall live. Do not despair because thou art in danger: thou hast a strong security: He would not have given His own Son if He had not been inflamed by vehement love for us. So that, though thou shouldest die, thou wilt live; for He Himself also died. Therefore whether we die, or whether we live, we shall live with Him. It is a matter of indifference: it is no concern of mine whether I live or die; for we shall live with Him.

MORAL. Let us therefore do every thing for that life: with an eye to that, let us do all we do. Vice, O beloved, is darkness,

is death, is night; we see nothing that we ought, we do nothing that becomes us. As the dead are unsightly and 1 THESS. v. 11. offensive, so also the souls of those who are vicious are full of much impurity: their eyes are closed, their mouth is stopped, they remain without motion in the bed of vice; or rather, they are more wretched than those who are naturally dead. For they truly are dead to both, but these are insensible indeed to virtue, but alive to vice. If one should strike a dead man, he perceives it not, he revenges it not, but is as dry wood: so is his soul truly dry, having lost its life: it receives daily numberless wounds, but has no feeling of any, but lies insensible to every thing.

One would not err in comparing such men to those who are mad, or drunk, or delirious. All these things belong to vice, and it is worse than all these. He that is mad is much allowed for by those who see him, for his disease is not from choice, but from nature alone. But how shall he be pardoned, who lives in vice? Whence then is vice? whence are the majority bad? tell me, whence have diseases their evil nature? whence is phrensy? whence is lethargy? Is it not from carelessness? If physical disorders have their origin in choice, much more those which are voluntary. Whence is drunkenness? Is it not from intemperance of soul? Is not phrensy from excess of fever? And is not fever from the elements too abundant in us? And is not this superabundance of elements from our carelessness? For when either from deficiency or excess we carry any of the things within us beyond the bounds of moderation, we kindle that fire. Again, if when the fire is kindled, we continue to neglect it, we make a conflagration for ourselves, which we are not able to extinguish. So is it also with vice. When we do not restrain it at its beginning, nor cut it off, we cannot afterwards reach to the end of it, but it becomes too great for our power. Wherefore, I beseech you, let us do every thing that we may never become drowsy. Do you not see that when sentinels have only given way a little to sleep, they derive no advantage from their long watch, for by that little they have ruined the whole, having given perfect security to him who is prepared to steal? For

HOM. 9. as we do not see thieves in the same way that they see us, so also the devil most of all is ever instant, and lying in wait, and grinding his teeth. Let us not then slumber. Let us not say, No harm will come of this or that. We are often spoiled from a quarter whence we do not expect it. So it is with vice. We perish from a quarter whence we do not expect it. Let us look carefully round upon all things: let us not be drunken, and we shall not sleep: let us not be luxurious, and we shall not slumber: let us not be mad for external things, and we shall continue in sobriety. Let us compose ourselves on every side. And as those who walk upon a tight rope cannot be off their guard ever so little, for that little causes the greatest mischief: for the man losing his balance is at once precipitated down and perishes; so neither is it possible for us to be remiss. We walk upon a narrow road intercepted by precipices on either side, not admitting of two feet at the same time. Seest thou not how much carefulness is necessary? Seest thou not how those who travel on such roads guard not only their feet, but their eyes also? For if he should choose to gaze on one side, though his foot stand firm, his eye becoming dizzy from the depth plunges the whole body down. But he must take heed to himself and to his steps; wherefore he says, 'neither to the right hand, nor to the left.' Great is the depth of vice, steep the precipices, much darkness below; let us take heed to the narrow way; let us walk with fear and trembling. No one, who is travelling such a road, is dissolved in laughter nor heavy with drunkenness, but travels such a road with sobriety and fasting. No one travelling such a road carries with him any superfluities; for it is sufficient to be able to escape even if lightly equipped; no one entangles his own feet, but leaves them disengaged.

- (5) But we, chaining ourselves down with numberless cares, and carrying with us the numberless burdens of this life, staring about, and loosely rambling, how do we expect to travel in that narrow road? He has not merely said that

S. Matt.
vii. 14.

narrow is the way, but with admiration, how^c narrow is

^c E. V. *because*, but B. and L. read $\tau\iota$ for $\delta\tau\iota$, which Mr. Field has pointed

the way, that is, exceedingly narrow. This is what we also ¹ THESS. V. 11. do in the case of things that specially excite our wonder. And *straitened*¹, he says, *is the way which leadeth unto life.* ¹ τεθλιμμένη. And he has well called it so. For when we are bound to give an account of our thoughts, words, and actions, and all things, truly it is narrow. But we make it more narrow, spreading out and widening ourselves, and shuffling out ² our feet. For the narrow way is difficult to every one, ² ἐκχεοντες. but especially to him who is incumbered with fat, for he who makes himself lean will not perceive its narrowness. So that he who has practised himself in being pinched, will not be discouraged at its pressure.

Let not any one therefore expect that he shall see heaven with ease; for it cannot be. Let no one hope to travel the narrow road with luxury, for it is impossible. Let no one travelling in the broad way hope for life. When therefore thou seest any one luxuriating in baths, in a sumptuous table, or attendance of guards; think not thyself unhappy, as not partaking of these things, but lament for him, that he is travelling the way to destruction. For what is the advantage of this way, when it ends in tribulation? And what is the injury of that straitness, when it leads to rest? Tell me, if any one invited to a palace should walk through narrow ways painful and precipitous, and another when being led to death should be dragged through the midst of the market-place, which shall we call happy? which shall we commiserate? Him, shall we not, who walks through the wide road? So also now, let us think happy, not those who are luxurious, but those who are not luxurious: these are hastening to heaven, those to hell.

And perhaps indeed many of them will even laugh at the things that are said by us: but I most of all lament and bewail on this account, that they do not even know what they ought to laugh at, and for what they ought especially to mourn, but they confound and disturb and disorder every thing. On this account I grieve for them. What sayest thou, O man? when thou art to rise again, and to give an account of thy actions, and to undergo the last sentence,

out to be the true reading *here* in his notes on Hom. xxiii. on S. Matthew, vol. iii. p. 56. note on p. 291. c.

Hos. 9. dost thou pay no regard indeed to these, but practise gratifying thy belly, and being drunken, and laugh besides? But I grieve for thee, knowing the evils that await thee, the punishment that is about to overtake thee; and for this reason I most especially grieve, because thou dost laugh! Mourn with me, grieve with me for thine own evils. Tell me, if one of thy friends perishes, dost thou not turn from those who laugh at his end, and think them enemies, and love those who weep and sympathize with thee? Again if the dead body of thy wife were laid out, thou abhorrest him that laughs: but when thy soul is done to death, dost thou abhor him that weeps, and laughest thou thyself? Seest thou how the devil has disposed us to be enemies and adversaries to ourselves? For once let us be sober, let us open our eyes, let us watch, let us lay hold on eternal life, let us shake off this long sleep. There is a Judgment, there is a Punishment, there is a Resurrection, there is an Inquisition into what we have done! The Lord cometh in the clouds. *Before Him*, he says, *the fire will be kindled, and round about Him a mighty tempest.* A river of fire rolls before Him, the undying worm, unquenchable fire, outer darkness, gnashing of teeth. Although you should be angry with me ten thousand times for mentioning these things, I shall not cease from mentioning them. For if the prophets, though stoned, did not keep silence, much more ought we to bear with enemies, and not to discourse to you with a view to please, that we may not, for having deceived you, be ourselves cut in sunder. There is punishment, deathless, unallayed, and no one to stand up for us. *Who will pity*, he says, *the charmer that is bitten by a serpent?* When we pity not our own selves, tell me, who will pity us? If you see a man piercing himself with a sword, will you ever be able to spare him? By no means. Much more, when, having it in our power to do well, we do not do well, who will spare us? No one! Let us have mercy upon ourselves. When we pray to God, saying, ‘Lord, have mercy upon me,’ let us say it to ourselves, and have mercy upon ourselves. We are the arbiters of God’s having mercy upon us. This grace He has bestowed upon us. If

Ps. 1. 3.
Sept.

Eccles.
xii. 13.

‘Gr. ‘We are lords,’ but the phrase is more familiar in Greek.

we do things worthy of mercy, worthy of His lovingkind- 1 THESS.
ness, God will have mercy upon us. But if we have not v. 11.
mercy on ourselves, who will spare us? Have mercy on
thy neighbour, and thou shalt find mercy of God Himself.
How many every day come to thee, saying, 'Have pity on
me,' and thou art not turned towards them; how many
naked, how many maimed, and we are not bowed toward
them, but turn away from their supplications. How then
dost thou think to obtain mercy, when thou dost nothing
thyself deserving of mercy? Let us become merciful, let
us become pitiful, that so we may please God, and obtain
the good things promised to those that love Him, by the
grace and lovingkindness of our Lord Jesus Christ, with
Whom to the Father together with the Holy Ghost, be
glory, might, honour, now and for ever and ever. Amen.

HOMILY X.

1 THESS. v. 12, 13.

And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; And to esteem them very highly in love for their work's sake. Be at peace with them^a.

It must needs happen that a ruler should have many occasions of enmities^b. Just as physicians are compelled to give much trouble to the sick, preparing for them both diet and medicines, that are not pleasant indeed, but attended with much benefit; and as fathers are often annoying to their children: so also are teachers, and much more. For the physician, though he be odious to the sick man, yet is on good terms with his relations and those about him, nay, and often with the sick man himself: and a father, both from the force of nature and from external laws, uses his authority over his son with great ease; and if he should chastise and chide his son against his will, there is no one to prevent him, nor will the son himself be able to raise a look against him. But in the case of the Priest there is a great difficulty. For in the first place, he ought to be ruling people willing to obey, and thankful to him for his rule; but it is not possible that this should soon come to

^a vid infra note d.

^b *Μικροψυχῶν*, Montf. here remarks, that this word has often led to mis-translations, being used for any *result* of littlemindedness.

pass. For he who is convicted and reprov'd, be he what he may, is sure to cease from being thankful, and to become an enemy. In like manner he will act, who is admonished and chid, and exhorted. If therefore I should say, empty out¹ thy wealth on the needy, I say what is offensive and burdensome. If I say, chastise thine anger, quench thy wrath, check thine inordinate desire, cut off a small portion of thy luxury, all is offensive and burdensome. And if I should punish one who is slothful^c, or should remove him from the Church, or exclude him from the public prayers, he grieves, not because he is deprived of these things, but because of the public disgrace. For this is an aggravation of the evil, that, being interdicted from spiritual things, we grieve not on account of our deprivation of these great blessings, but because of our disgrace in the sight of others. We do not dread nor shudder at the thing itself.

For this reason Paul from one end to the other² discourses largely upon these subjects. And Christ indeed has subjected them with so strict a necessity, that He says, *The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do. But do not ye after their works.* And again, when He healed the leper, He said, *Go thy way, shew thyself to the priest, and offer the gift which Moses commanded for a testimony unto them.* And yet Thou sayest, *Ye make him twofold more the child of hell than yourselves.* For this reason I said, He answers, *Do not the things which they do.* Therefore He hath shut out all excuse from him that is under rule. In his Epistle to Timothy also this Apostle said, *Let the elders that rule well be counted worthy of double honour.* And in his Epistle to the Hebrews he said, *Obey them that have the rule over you, and submit yourselves.* And here again, *And we beseech you, brethren, to know them which labour among you, and are over you in the Lord.* For since he had said *edify one another*, lest they should think that he raised them to the rank of teachers, he added, *But observe that I gave leave even to you to edify one another, for it is not possible for a teacher to say everything.* Those

1 THES.
v. 12, 13.

κένωσον.

2 Gr.
'up and
down'
8. Matt.
xxiii. 2,
3.

Ib.
viii. 4.

Ib.
xxiii. 15.

1 Tim.
v. 17.

Heb. xiii.
19.

[see pp.
287, 288.]

^c ῥαθυμούντα, perhaps 'wilful.'

HOM. 10. *who labour among you, he says, and are over you in the Lord, and admonish you.* And how, he says, is it not absurd? If a man stand up for thee before another man, thou doest anything, thou confessest thyself much indebted; but the priest stands up for thee before God, and thou dost not own the favour. And how does he stand up for me? thou sayest. Because he prays for thee, because he ministers to thee the spiritual gift that is by Baptism, he visits, he admonishes, and warns thee, he comes at midnight if thou callest him, he is nothing else than the constant subject of thy mouth, and he bears thy injurious speeches. What necessity had he? Has he done well or ill? Thou indeed hast a wife, and livest luxuriously, and choosest a life of commerce. But from this the Priest has hindered himself by his occupation ¹, he has no other life, but is employed about the Church. *And to esteem them*, he says, *very highly in love for their work's sake; and be at peace with them* ². Seest thou how well he is aware that unworthy feelings ³ arise? He does not merely say *love*, but *very highly*, as children love their fathers. For through them ye were begotten by that eternal generation: through them ye have obtained the kingdom: through their hand all things are done, through them the gates of heaven are opened to you. Let no one raise divisions, let no one be contentious. He who loves Christ, whatever the Priest may be, will love him, because through him he has obtained the awful Mysteries. Tell me if wishing to see a palace resplendent with much gold, and radiant with the brightness of precious stones, thou couldest find him who had the key, and he being called upon immediately opened it, and admitted thee within, wouldest thou not have preferred him above all men? Wouldest thou not have loved him as dearly as thine eyes? Wouldest thou not have kissed him? This man hath opened heaven to thee and dost thou not kiss him, nor pay him court? If thou hast a wife, dost thou not love him above all, who procured her for thee? So if thou lovest Christ, if thou lovest the kingdom of

¹ ἀπησχόλησεν.

² μικροψυχίας.

³ ἐν αὐτοῖς, and so several Mss. Rec. t. ἐν ἑαυτοῖς, among yourselves, and so L. [and another MS.] here, but the comment hardly bears it.

heaven, acknowledge through whom ¹ thou obtainedst it. ¹ THESS. V. 14.
On this account he says, *for their work's sake, be at peace with them.* ¹ διὰ τῆς ὥρας

Ver. 14. *Now we exhort you, brethren, warn them that are unruly ², comfort the feeble-minded, support the weak, ² ἀτάκτους. be patient toward all men.*

Here he addresses those who have rule. *Warn ³ them,* (2) he says, *that are disorderly*, that is, not of imperiousness, ³ you θετεῖτε. nor of self-will rebuke them, but with warning. *Comfort the feeble-minded, support the weak, be patient toward all men.* For he who is rebuked with harshness, despairing of himself, becomes more bold in contempt. On this account it is necessary by warning to render the medicine sweet. But who are the *disorderly*? Those surely, who do what is contrary to the will of God. For this order of the Church is more harmonious than the order of any army; so that the reviler is disorderly, the drunkard is disorderly, and the covetous, and all who sin: for they walk not orderly in their rank, but out of their place and forsake the line of march. But there is also another kind of evils, not such as this indeed, but itself a vice, little-mindedness ⁴. For this is destructive equally with sloth. ⁴ μικροψυχία. He who cannot bear an insult is feeble-minded ⁵. He who ⁵ ἀλγος. cannot endure trial is feeble-minded. This is he who is ⁶ ψυχος. sown upon the stony ground. There is also another sort, that of weakness. *Support the weak*, he says; and weakness arises concerning faith. But observe how he does not permit them to be despised. And elsewhere in his Epistles he says, *Them that are weak in the faith receive ye.* Rom. xiv. For in our bodies too we do not suffer the weak member to perish. *Be patient toward all men*, he says. Even toward the disorderly? Yes, certainly. For there is no medicine equal to this, especially for the teacher, none so suitable to those who are under rule. It can quite shame and put out of countenance the fiercest and most shameless of all men.

Ver. 15. *See that none render evil for evil unto any man.*

If we ought not to render evil for evil, much less evil for good; much less, when evil has not been previously done, to render evil. Such an one, you say, is a bad man,

HEB. 10. and has offended me, and done me much injury. Do you wish to revenge yourself upon him? Do not retaliate. Leave him unrevenged. What, for this once? By no means;

But ever follow that which is good, both among yourselves, and to all men.

This is the higher philosophy, not only not to render evil for evil, but to render good for evil. For this is truly revenge, that brings harm to him and advantage to thyself, or rather great advantage even to him, if he will. And that thou mayest not think that this is safe only with respect to the faithful, therefore he has said, *both among yourselves and to all men.*

Ver. 16. *Rejoice evermore.*

This is said with respect to the temptations that bring affliction on one. Listen all ye that have fallen into poverty, or into painful circumstances. For from these joy is engendered. For when we possess such a soul that we take revenge on no one, but do good to all, whence, tell me, will the sting of grief be able to enter into us? For he who so rejoices in suffering evil, as to requite even with benefits him that has done him evil, whence can he afterwards suffer grief? And how, you say, is this possible? It is possible, if we will. Then also he shews the way.

Ver. 17, 18. *Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus towards us.*

For this is the will of God, always to give thanks; this is a mark of a philosophic soul. Hast thou suffered any evil? But if thou wilt, it is no evil. Give thanks to God, and the evil is changed into good. Say thou also as **Job i. 21.** said, *Blessed be the name of the Lord for ever.* For tell me, what such great thing hast thou suffered? Has disease befallen thee? Yet it is nothing strange. For our body is mortal, and liable to suffer. Has poverty? But these are things to be acquired and again to be lost, and that abide here. But is it plots and false accusations of enemies? But it is not we that are injured by these, but they who are the authors of them. *For the soul,* he says,

**Ezek.
xviii. 4.**

* or, 'Well, is this enough?'

that sinneth, it shall die. And he has not sinned who suffers the evil, but he who has done the evil. 1 THESS.
v. 18.

Upon him therefore that is dead you ought not to take revenge, but to pray for him that you may deliver him from death. Do you not see how the bee dies upon the sting? By that animal God instructs us not to grieve our neighbours; for we ourselves receive death first. For them perhaps we have pained for a little time, but we ourselves shall not live any longer, even as that animal will not. And yet the Scripture commends it, saying that it is a worker, whose work kings and private men make use of for their health. But this does not preserve it from dying, but it must needs perish. And if its other excellence does not deliver it when it does injury, much less will it us. MORAL.

For indeed it is the part of the fiercest beasts, when no one has injured thee, to begin the injury, or rather not even of beasts. For they, if thou permittest them to feed in the wilderness, and dost not by straitening them reduce them to necessity, will never harm thee, nor come near thee, nor bite thee, but will go their own way. (3)

But you being a reasonable man, honoured with so much rule and honour and glory, do not even imitate the beasts in your conduct to your fellow-creature, but you injure your brother, and devour him. And how will you be able to excuse yourself? Do you not hear Paul saying, *Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren.* Do you see that suffering wrong consists in doing wrong, but that to suffer wrongfully is to receive a benefit? For tell me, if any one were to revile his rulers, if he were to insult those in power, whom does he injure? Himself, or them? Clearly himself. Then he who insults a ruler insults not him, but himself, and does he that insults a Christian through him insult Christ? He that casts a stone at the images [of the king], at whom does he cast stones? is it not at himself? Then does he who casts a stone at the image of an earthly king, cast a stone 1 Cor. vi.
7, 8.

Hom. 10. at himself, and does not he who casts a stone at the image of God (for man is the image of God) injure himself?

How long shall we love riches? For I shall not cease exclaiming against them: for they are the cause of all. How long before we are satiated with this inordinate desire? What is the good of gold? I am astonished at the thing! there is some enchantment in the business, that gold and silver should be so highly valued among us. For our own souls indeed we have no regard, but lifeless images engross much attention. Whence is it that this disease has invaded the world? Who shall be able to effect its destruction? What reason can cut off this evil beast, and destroy it with utter destruction? The desire is deep sown in the minds of men, even of those who seem to be religious. Let us be put to shame by the commands of the Gospel. Scripture consists of words only, they are no where shewn by works.

And what is the specious plea of the many? I have children, one says, and I am afraid lest I myself be reduced to the extremity of hunger and want, lest I should stand in need of others; I am ashamed to beg. For that reason therefore do you cause others to beg? I cannot, you say, endure hunger. Do you for that reason expose others to hunger? Do you know what a dreadful thing it is to beg, how dreadful to be perishing by hunger? Spare also your brethren! Are you ashamed, tell me, to be hungry, and are you not ashamed to rob? Are you afraid to perish by hunger, and not afraid to destroy others? And yet to be hungry is neither a disgrace nor a crime; but to cast others into such a state brings not only disgrace, but extreme punishment.

All these are pretences, words, trifles. For that it is not on account of your children that you act thus, they testify who indeed have no children, nor will have, but who yet labour and harass themselves, and are busy in acquiring wealth, as much as if they had never so many¹ children to leave it to. It is not the care for his children that makes a man covetous, but a disease of the soul. On this account many even who have not children are mad for riches, and others living with a great number of children even despise

¹ *μυρρίους.*

what they have. They will accuse thee in that Day. For if the necessities of children compelled men to accumulate riches, they also must have had the same desire, the same covetousness. And if they have not, it is not from the number of children that we are thus mad, but from the love of money. And who are they, you say, who having children yet despise riches? Many, and in many places. And if you will allow me, I will speak also of instances among the ancients.

Had not Jacob twelve children? Did he not lead the life of a hireling? Was he not wronged by his kinsman? and did he not often disappoint him? And did his number of children ever compel him to have resource to any dishonest counsel? What was the case with Abraham? After Isaac, had he not also many other children? Did he not possess all he had for the benefit of strangers? Do you see, how he not only did not do wrong, but even gave up his possessions, not only doing good, but choosing to be wronged by his nephew? For to endure being robbed for the sake of God is a much greater thing than to do good. For the one is the fruit of the soul and of free choice, whence also it is easily performed: but the other is injurious treatment and violence. For a man will more easily throw away ten thousand talents voluntarily, and not think that he has suffered any harm, than he will bear meekly being robbed of three pence against his will. So that this rather is philosophy of soul. And this, we see, happened in the case of Abraham. *For Lot, it is said, beheld all the plain; and it was well watered as the paradise of God, and he chose it.* And Abraham said nothing against it. Seest thou, that he not only did not wrong him, but he was wronged by him? Why, O man, dost thou accuse thine own children? God did not give us children for this end, that we should seize the possessions of others. Take care, lest in saying this thou provoke God. For if thou sayest that thy children are the causes of thy grasping and thine avarice, I fear lest thou be deprived of them, as injuring and ensnaring thee. God hath given thee children that they may support thine old age, that they may learn virtue from thee.

1 THESS.
v. 18.

From
Gen. xiii.
10, 11.

Hom. 10. For God on this account hath willed that mankind should
 (4) thus be held together, providing for two most important objects: on the one hand appointing fathers to be teachers, and on the other implanting great love. For if men were
¹ *σχέσειν*. merely to come into being, no one would have any relation¹ towards any other. For if now, when there are the relations of fathers, and children, and grandchildren, many do not regard others, much more would it then be the case. On this account God hath given thee children. Do not therefore accuse the children.

But if they who have children have no excuse, what can they say for themselves, who having no children vex themselves about the acquisition of riches? But they have a saying for themselves, which is destitute of all excuse. And what is this? That, instead of children, they say, we may have our riches as a memorial. This is truly ridiculous. Instead of children, one says, my house is the immortal memorial of my glory. Not of thy glory, O man, will it be the memorial, but of thy covetousness. Dost thou not see how many now as they pass magnificent houses say one to another, What frauds, what robberies such an one committed, that he might build this house! and now he is become dust and ashes, and his house has become the inheritance of others! It is not of thy glory then that thou leavest a memorial, but of thy covetousness. And thy body indeed is buried in the earth, but thou dost not permit the memorial of thy covetousness to be concealed, as it
² *δυναμένην*. might have been², by length of time, but causest it to be turned up and disinterred through thy house. For as long as it stands, bearing thy name, and called such an one's, certainly the mouths of all too must needs be opened against thee. Dost thou see that it is better to have nothing than to sustain such an accusation?

And these things indeed here. But what shall we do There? tell me, having had so much at our disposal here, if we have imparted to no one of our possessions, or at least very little, how shall we put off our dishonest gains? For he that wishes to put off his dishonest gains does not give a little out of a great deal, but many times more than he has robbed, and he ceases also from robbing. Hear what

Zacchæus says, *And for as many things as I have taken* ^{1 THESS. v. 18.} *wrongfully, I restore fourfold.* But thou, taking violently ^{From S. Luke xix. 8.} ten thousand talents, if thou givest a few drachmas, and that too grudgingly, thinkest thou hast restored the whole, and art affected as if thou hadst given more. Even then it had scarce been enough : why ? Because thou oughtest both to have restored these, and to have added other out of thine own private possessions. For as the thief is not excused when he gives back only what he has stolen, but often gives even his life too ; and often he compounds¹ upon¹ ^{διαλδ. σατο.} restoring many times as much : so also should the covetous man. For the covetous man also is a thief and a robber, far worse than the other, by how much he is also more tyrannical. For he indeed by being concealed, and by making his attack in the night, cuts off much of the audacity of the attempt, as if he were ashamed, and feared to sin : but the other having conquered all sense of shame, with open face in the middle of the market place steals the property of all, being at once a thief and a tyrant. He does not break through walls, nor extinguish the lamp, nor open a chest, nor tear off seals. But what ? He does things more insolent than these, in the very sight of those who are injured, he carries things out by the door, he with confidence opens every thing, he compels them to expose all their possessions themselves. Such is the excess of his violence. This man is more wicked than those, inasmuch as he is more shameless and tyrannical. For he that has suffered by fraud is indeed grieved, but he has no small consolation, that he who injured him was afraid of him. But he who is not only injured but also despised, will not be able to endure the violence ; for the ridicule is greater. Tell me ; if one committed adultery with a woman in secret, and another committed it in the sight of her husband, which would grieve him the most, and be most apt to wound him ? For the latter together with the wrong he has done, treats him also with contempt ; but the former, if he does nothing else, shews at least that he fears him whom he injures. So also in the case of money, he that takes it secretly, does him honour in this respect, that he does it secretly ; but he

HOM. 10. who robs publicly and openly, together with the loss adds also shame.

¹ ἀπεμ-
πολούσι,
perhaps
'sell up.'

Let us therefore, both poor and rich, cease from taking the property of others. For my present discourse is not only to the rich, but to the poor also. For they too rob those who are poorer than themselves. And artisans who are better off, and more powerful, outsell the poorer and more distressed, tradesmen outsell ¹ tradesman, and so all who are engaged in the market-place. So that I wish from every side to take away injustice. For the injury consists not in the measure of the things plundered and stolen, but in the purpose of him that steals. And that these are more thieves and defrauders, who do not despise little gains, I know and remember that I have before told you, if you also remember it. But let us not be over exact. Let them be equally bad with the rich. Let us instruct our mind henceforth not to covet greater things, not to aim at more than we have. But in heavenly things, let our desire of more never have any limit, but let each be ever coveting more: but upon earth let every one be for what is needful and sufficient, and seek nothing more, that so we may be able to obtain those real goods, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father, together with the Holy Ghost, be glory, might, honour, now and for ever and ever. Amen.

HOMILY XI.

1 THESS. v. 19—22.

Quench not the Spirit. Despise not prophesyings. Prove all things: hold fast that which is good. Abstain from all appearance of evil.

A THICK mist and darkness and cloud is spread over all the earth. This the Apostle shewed when he said, *For ye were sometime darkness.* And again, *Ye, brethren, are not in darkness, that that day should overtake you as a thief.* Since therefore it is, so to speak, a moonless night, and we walk in that night, God hath given us a bright lamp, having kindled in our souls the grace of the Holy Spirit. But some having received this light have rendered it more bright and shining, as, for instance, Paul and Peter, and all those Saints; while others have even extinguished it, as the five virgins, as those who have *made shipwreck of the faith*, as the fornicator of Corinth, as the Galatians who were perverted.

On this account Paul now says, *Quench not the Spirit*, that is, the gift of grace¹, for it is his custom so to call the gift of the Spirit. But this an impure life extinguishes. For as any one by sprinkling water or dust upon the light of our^a lamp, extinguishes it, or if he does not this, yet by taking out the oil, so it is also with the gift of grace. For if you cast over it earthly things, and the cares of fluctuating matters^b, you quench the Spirit: and if you have done none of these things, but a temptation coming from some

^a τοῦτον, 'this,' often used for the natural as opposed to the spiritual.

^b Alluding to 'water.'

Hom. 11. other quarter has vehemently assailed it, like a wind, and if the flame be not strong, or it has not much oil, or you have not closed the opening, or have not shut the door, all is undone. But what is the opening? As in the lamp, so is it also in us, the eye and the ear. Suffer not a violent blast of wickedness to fall upon these, else it will extinguish the lamp, but close them up with the fear of God. The mouth is the door. Shut it, and fasten it, that it may both give light, and repel the attack from without. For instance, has any one insulted and reviled you? Do you shut the mouth. For if you open it, you add force to the wind. Do you not see in houses, when two doors stand directly opposite, and there is a strong wind, how, if you shut one, and there is no thorough draught, the wind has no power, but the greater part of its force is abated? So also now, there are two doors, thy mouth, and his who insults and affronts thee; if thou shuttest thy mouth, and dost not allow a draught on the other side, thou hast quenched the whole blast; but if thou openest it, it will not be restrained. Let us not therefore quench it^c.

¹ ἀπὸ
ἐλεημο-
σύνης.

And the flame is often liable to be extinguished even when nothing assails it. When the oil fails, when we do not alms^d, the Spirit is quenched. For it came to thee as an alms¹ from God, then He sees this fruit not existing in thee, and abides not with an unmerciful soul. But the Spirit being quenched, ye know what follows, as many of you as have walked in a moonless night. And if it is difficult to walk by night in a road from land to land, how is it safe in the road that leads from earth to heaven? Know ye not how many demons there are in the intervening space, how many wild beasts, how many spirits of wickedness? If indeed we have that light, they will not be able to hurt us; but if we quench it, they soon take us captive, they soon rob us of every thing: for even robbers first extinguish this lamp, and then plunder us. For they indeed see in this darkness, since they do the works of darkness: but we are unaccustomed to that light^e. Let us not then quench

^c 1 Paris, 'the gift.'

^e One Ms. 'that space,' i. e. between

^d Of this play upon the word, see earth and heaven.
pp. 49, 50.

it. All evil-doing quenches that light, whether reviling, or insolence, or whatever you can mention. For as in the case of fire, every thing that is foreign to its nature is destructive of it, but that kindles it which is congenial to it. Whatever is dry, whatever is warm, whatever is fiery, kindles the flame of the Spirit. Let us not therefore overlay it with any thing cold or damp. For these things are destructive of it.

But there is also another explanation. There were among them many indeed who prophesied truly, but some prophesied falsely. This also he says in the Epistle to the Corinthians, that on this account He gave *the discerning of spirits*¹. For the devil, of his vile craft¹, wished by this gift to subvert the whole Church. For since both the devil and the Spirit prophesied concerning the future, the one indeed uttering falsehood, and the other truth, and it was not possible from any quarter to receive a proof of one or the other, but each spoke irresponsibly, as Jeremiah and Zedekiah² had done, yet when the due time came they were convicted; He³ gave also the discerning of spirits¹. Since therefore even then among the Thessalonians many prophesied, glancing at whom he says, *Be not troubled, neither by word, nor by letter as from us, as that the day of the Lord is at hand*, so he says here. He means, Do not, because there are false prophets among you, on their account prohibit also these, and turn away from them; quench them not. This is, *Despise not prophesyings*.

Seest thou that this is what he means by, *Prove all things*? Because he had said, *Despise not prophesyings*, lest they should think that he opened the² pulpit to all, he says² *Prove all things*, that is, such as are really prophecies¹.

¹ One Paris MS. [with K.] reads, 'I think perhaps that on this account the power of discernment was given by God to those of that time, that they might distinguish those who were true prophets, and those who were not.'

² ['Zedekiah' has been adopted from the Syriac translation of those Homilies in the British Museum, Add. 17152 written at the end of the sixth century. It is also the reading of Dr. Field's C. Former editions, following the majority of MSS. had the more obvious word 'Ezekiel.']

¹ L. 'for He gave.' The Paris MS. [with K.] has 'and spoke irresponsibly, when the spirit of discernment came, (for God gave also discernment of spirits,) they were detected who spake falsely.' The received reading makes sense only with Savile's punctuation.

¹ I. e. to obviate the delay.

² The same MS. perhaps rightly places this after *Hold fast that which is good*. To prove, however, (δοκιμάζων,) is generally used in a favourable sense.

¹ THESS.
v. 21.

¹ Cor.
xii. 10.
¹ μαρὰς
δρ.

Jer. xxix.
21, 23.

² Thess.
ii. 2.

² ὅτι
ῥῆμα.

HOM. 11. *Hold fast that which is good. Abstain from every form^k of evil.* Not from this or that, but from all: that you may by proof distinguish both true things and false, and abstain from the latter, and hold fast the former. For thus both the hatred of the one and the love of the other becomes strong, when we do all things not carelessly, nor without examination, but with careful investigation.

Ver. 23. And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

Here is the affection of a Teacher: after exhorting he adds a prayer, and not only that, but even introduces it in his letter¹. For we need both counsel and prayer. For this reason we also first give you counsel, and then offer prayers for you. And this the Initiated know. But Paul indeed did this with good reason, having great confidence towards God, whereas we are confounded with shame, and have no freedom of speech, but because we are appointed to it we do it, being unworthy even to stand in His presence, and to hold the place of the lowest disciples. But because grace works even by the unworthy¹, not for our own sakes but for theirs who are about to be benefited, we contribute our parts.

¹ See p. 220.

Sanctify you wholly, he says, and may *your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ*. What does he there call the spirit? The gift of grace. For if we depart hence having our lamps bright, we shall enter into the bridechamber. But if they are quenched, it will not be so. For this reason he says *your whole spirit*. For if that remains pure, the other remains also. *And soul and body*, he says. For neither the one nor the other then admits anything evil.

Ver. 24. Faithful is He that calleth you, Who also will do it.

Observe his humility. For, because he had prayed, Think

[^k This is undoubtedly the true rendering of *πᾶν*; *εἶδος*, and 8. Chrysostom's comment shews that he took the words in that sense.]

¹ [Field proposes to omit the clause, as an insertion: it seems difficult to give it any force.]

not, he says, that this happens from my prayers, but from 1Th. v. 27. the purpose, with which He called you. For if He called you to salvation, and He is true, He will certainly save you, in that He wills it^m.

Ver. 25. *Brethren, pray also for us.*

Strange! what humility is here! But he indeed said this for the sake of humility, but we, not from humility, but for the sake of great advantage, and hoping to gain some great benefit from you, say, *Pray also for us.* For although you do not receive any great or wonderful benefit from us, do it nevertheless for the sake of the mere honour and title. Some one has had children, and even if they have not been benefited by him, nevertheless, because he has been their father, he perhaps sets this before them saying, 'For one day I have not been called your fatherⁿ.' On this account we too say, *Pray also for us*, not merely saying^o this, but really desiring your prayers. For if I have become responsible for this presidency over you all, and shall have to render an account, much more ought I to have the benefit of your prayers. For your sakes my responsibilities are greater, therefore also the benefit from you should be greater.

Ver. 26. *Greet all the brethren with an holy kiss.*

Oh! what fervour! Oh! what exceeding love! Because being absent he could not greet them with this kiss^p, he greets them through others^q, as when we say, Kiss him for me. So also do ye yourselves retain the fire of love. For it does not admit of distances, but even where long ways intervene it extends itself, and is every where present.

Ver. 27. *I charge you by the Lord that this Epistle be read unto all the holy brethren.*

And this command is rather from love, and not so much in the way of teaching, that with them also, he means, I may be conversing.

^m B. *βουλομένους*, 'if you will.'

ⁿ Downes would read, 'for one day, however, I was called your father.' There is most likely some unknown allusion in the words.

^o *λέγων*. Sav. *λέγω*. He seems to adopt the singular from earnestness of feeling.

^p L. 'such a kiss,' C. 'the kiss.' The Catena has, 'he calls that holy which is given from genuine love,' but this may be from another author.

^q Edd. add, 'so also do we.' But it is out of place, and B. L. Catena, and both translators, omit it.

HOM. 11. Ver 28. *The grace of our Lord Jesus Christ be with you. Amen.*

And he does not merely command, but with an adjuration, and this too from a fervent mind, that even though they should despise him, for the sake of the adjuration they may do what is commanded; for they had a great dread of that.

MORAL. But now that too is trampled under foot. And often when a slave is scourged, and adjures by God and His Christ, and says, 'So may you die a Christian,' yet no one gives heed, no one regards it. But if he adjures him by his own son, immediately, though unwilling, and grinding his teeth, he gives up somewhat of his anger. Again, another being dragged and led away through the middle of the market-place^r, in the presence both of Jews and Gentiles, adjures him that leads him away with the most fearful adjurations, and no one regards it. What will not the Gentiles say, when one of the faithful adjures a faithful man and a Christian, and no regard is paid to it, but we even despise him!

- (3) Will you allow me to tell you a story which I myself have heard? For I do not say it of my own invention, but having heard it from a person worthy of credit. There was a certain maid-servant united to a wicked man, a vile run-a-way slave; she, when her husband having committed many faults was about to be sold by her mistress; (for the offences were too great for pardon, and the woman was a widow, and was not able to punish him who was the plague of her house, and therefore resolved to sell him; then considering that it was an unholy thing to separate the husband from the wife, the mistress, although the girl was useful, to avoid separating her from him, made up her mind to sell the woman also with him :) this woman, I say, seeing herself in these straits, came to a venerable person who was intimate with her mistress, and who also told it to me, and clasping her knees, and with many lamentations, besought her to intreat her mistress in her behalf; and having spent

^r i. e. for debt, to which he probably refers also in speaking against covetousness, p. 449.

many words, at last she added this also, as thereby especially to persuade her, laying on her a most awful adjuration, and the abjuration was this, ‘So mayest thou see Christ at the Day of Judgement, as thou neglectest not my petition.’ And having so said, she departed. And she who had been intreated, upon the intrusion of some worldly care, such as happens in families, forgot the matter. Then suddenly late in the afternoon, the most awful adjuration came into her mind, and she felt great compunction, and she went and with great earnestness asked and obtained her request. And that very night she suddenly saw the heavens opened, and beheld Christ Himself, beheld Him, that is, as far as it is possible for a woman to behold Him. For because she at all regarded the adjuration, because she was afraid, she was thought worthy of this vision.

¹ THESS.
v. 28.

And these things I have said, that we may not despise adjurations, especially when any intreat us for things that are good, as for alms, and for works of mercy. But now poor men, who have lost their feet, sit and see thee¹ hastening by, and when they cannot follow thee with their feet, they expect to detain thee, as with a kind of hook, by the fear of an adjuration, and stretching out their hands, they adjure thee to give them only one or two halfpence. But thou hastenest by, though adjured by thy Lord. But if he adjure thee by the eyes either of thy husband, who is gone abroad, or of thy son, or thy daughter, immediately thou yieldest, thy mind is transported, thou art warmed; while if he adjure thee by thy Lord, thou passest by. And I have known many women who, hearing the name of Christ, have passed by, but being commended for their beauty by those who came to them, have been melted and softened, and have stretched out their hand.

¹ παρα-
τρέχου-
σαν.
(fem.)

And so they have reduced wretched beggars to this, even to deal in making sport! For when they do not touch their souls by uttering vehement and bitter words, they have recourse to this way, since by it they give the greatest pleasure; and so our great wickedness compels him that is in calamity or is straitened by hunger, to utter encomiums upon the beauty of those from whom they seek pity. And I wish this were all. But there is even another form worse

Hom. 11. than this. It compels the poor to be jugglers, and filthy jesters, and buffoons. For when he fastens on his fingers cups and bowls and cans, and having put them on, plays on them as cymbals, and having a pipe, whistles on it base and amorous melodies, and sings them at the top of his voice, and then many stand round, and some give him a piece¹ of bread, some a halfpenny, and others something else, and they detain him long, and both men and women are delighted, what is more grievous than this? Are not these things deserving of much groaning? They are indeed trifling, and are considered trifling, but they engender great sins in our characters. For when any obscene and sweet melody is uttered, it softens the mind, and corrupts the soul itself too. And the poor man indeed who calls upon God, and invokes infinite blessings upon us, is not vouchsafed a word from us; but he who instead of these things introduces sportive sallies², is admired.

¹ τρύφος.
² νεωτε-
ρικὰ.

And what has now come into my mind to say to you, that I will utter. And what is this? When you are involved in poverty and sickness, learn if from no other quarter, at least from those who beg, who wander through the narrow streets, to give thanks to the Lord. For they, though they spend their whole life in begging, do not blaspheme, are not angry, nor impatient, but make the whole narrative of their beggary in thanksgiving, magnifying God, and calling Him merciful. He that is perishing with hunger, calls Him merciful, and do you who are living in plenty, if you cannot get the possessions of all, call Him cruel? How much better is the beggar! how will he condemn us! God has sent through the world, in the poor, common teachers in our calamities, and consolation under them. Hast thou suffered any thing contrary to thy wishes? yet nothing like what that poor man suffers. Thou hast lost an eye, but he both his. Thou hast long laboured under disease, but he has one that is incurable. Thou hast lost thy children, but he even the health of his own body. Thou hast suffered a great loss, but thou art not yet reduced to depend on others. Give thanks to God. Seest thou them in the furnace of poverty, and begging indeed from all, but receiving from few? When thou art weary of praying, and dost not

receive, consider how often thou hast heard the poor man calling upon thee, and hast not listened to him, and he has not been angry nor insulted thee. Yet thou actest thus from cruelty; but God from mercy even declines to hear. If therefore thou, who thyself from cruelty hearest not thy fellow-servant, expectest not to be found fault with, dost thou find fault with the Lord, who out of mercy does not hear His servant? Seest thou how great the inequality, how great the injustice?

1 THESS.
v. 28.

Let us think on these things constantly, on those who are below us, those who are under greater calamities; so we shall be able to be thankful to God. Life abounds with many such instances. And he who is sober, and willing to attend, gains no small instruction from the houses of prayer. For this is why the poor sit in the front of the vestibule both in the churches and in the chapels of the Martyrs*, that we may receive great benefit from gazing on them. For consider that, when we enter earthly palaces, we can see nothing of this kind; but men that are dignified and famous, and wealthy and intelligent, are every where hastening to and fro; while if we enter the real palaces, I mean the Church, and the oratories¹ of the Martyrs, there are the demoniacs, the maimed, the poor, the aged, the blind, and those whose limbs are distorted. And wherefore? That thou mayest be instructed by the sight of them; in the first place that if thou comest trailing after thee any pride from without, thou mayest look upon these, and lay aside thy arrogance, and become contrite in heart, and then go in, and hear the things that are said; for it is not possible that he who prays with an arrogant mind should be heard; that, when thou seest an aged man, thou mayest not be elated at thy youth, for these old men were once young; that, when thou boastest highly of thy warfare, or thy kingly power, thou mayest consider that of these are they who become illustrious in kings' courts; that, when thou presumest upon thy bodily health, thou mayest take heed to these and abate thy lofty spirit. For if they enter here continually, the healthy man will not be highminded on

¹ εὐκτη-
ρίους
οἴκους.

* *μαρτυρίαις*. Of these see Bingham, several in Constantinople. See also on viii. 8. who quotes Eusebius Vit. Const. Stat. Rom. i. pp. 17, 22 O.T. iii. 48. saying that Constantine built

HOM. 11. account of his bodily health, and the sick man will receive no little consolation.

But they do not sit here only on this account, but that they may also make thee compassionate, that thou mayest be inclined to pity, that thou mayest admire the lovingkindness of God; for if God is not ashamed of them, but has set them in His vestibules, much less be thou ashamed; that thou mayest not be highminded on account of palaces upon earth. Be not then ashamed, when called upon by a poor man; if he approach thee, if he catch thy knees, shake him not off. For these are certain admirable dogs of the Royal Courts. For I do not call them dogs as dishonouring them—God forbid—but even highly commending them. They guard the King's court. Therefore feed them; for the honour passes on to the King. There all is pride,—I speak of the palaces on earth—here all is humility. You learn especially from the very vestibules that human things are nothing; from the very persons who sit in the front of them, that God delights not in riches. For their sitting and assembling there is all but an exhortation, sending forth a clear voice regarding the nature of all men, and saying that human things are nothing, that they are shadow and smoke. If riches were a good, God would not have seated the poor before His own vestibule. And if He admits the rich also, wonder not, for He admits them not on this account, that they may continue rich, but that they may be delivered from their encumbrance. For hear what Christ says to them, *Ye cannot serve God and Mammon*; and again, *A rich man shall hardly enter into the kingdom of heaven*; and again, *It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God*. On this account He receives the rich that they may hear these words, that they may desire eternal riches, that they may covet things in heaven. And why dost thou wonder that He does not disdain to seat such at His vestibules? for He does not disdain to call them to His spiritual Table, and make them partakers of that Feast. But the maimed, and the lame, and the old, and he that is clothed in rags, and is in filth, and rheum, comes to partake of that Table with the young and beautiful, and with

S. Matt.
vi. 24.
Ib. xix.
23, 24.

him even who is clothed in purple, and whose head is encircled with a diadem, and is thought worthy of the spiritual Feast, and both enjoy the same benefits, and there is no difference. 1 THESS.
v. 28.

Christ then doth not disdain to call them to His Table (5) with the king, (for both are called together,) and dost thou perchance disdain even to be seen giving to the poor, or conversing with them? Fie upon thy haughtiness and pride! See that we suffer not the same with the rich man formerly. He disdained even to look upon Lazarus, and did not allow him so much as to share his roof, or a covering, but he was without, cast away at his gate, nor was he even vouchsafed a word from him. But see how, when fallen into straits, and in want of his help, he failed to obtain it. For if we are ashamed of those of whom Christ is not ashamed, we are ashamed of Christ, being ashamed of His friends. Let thy table be filled with the maimed and the lame. Through them Christ comes, not through the rich. Perhaps thou [see pp.
188 sqq.] laughest at hearing this: therefore, that thou mayest not think it is my word, hear Christ Himself speaking, that thou mayest not laugh, but shudder: *When thou makest a dinner or a supper, He says, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the blind, and thou shalt be blessed. For they cannot recompence thee: for thou shalt be recompensed at the Resurrection of the just.* And greater is thy glory even here, if thou lovest that. For from those guests arise envy, and malice, and slanders, and revilings, and much fear lest any thing unbecoming should occur: and thou standest like a servant before his master, if those who are invited are thy superiors, fearing their criticism and their lips: but in the case of these there is nothing of this sort, but whatever thou bringest them, they receive all with pleasure; and thence comes great applause, brighter glory, and higher admiration. All they that hear do not so much applaud the former, as the latter. But if thou disbelievest, thou who art rich, make the trial, thou who invitest generals and governors. Invite the poor and fill thy table from them, S. Matt.
xiv.
12—14.

HOM. 11. and see if thou art not applauded by all, if all do not hold thee as a father. For of those feasts there is no advantage, but for these heaven is in store, and the good things of heaven; of which God grant we may all be partakers, by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Spirit, be glory, power, and honour, now and ever, world without end. Amen.

HOMILIES

OF

S. JOHN CHRYSOSTOM

ARCHBISHOP OF CONSTANTINOPLE

ON

THE SECOND EPISTLE OF S. PAUL THE APOSTLE

TO THE

THESSALONIANS.

HOMILY I.

ARGUMENT.

HAVING said in his former Epistle *we pray night and day to see you, and we could not forbear, but were left in Athens alone, and I sent Timotheus*, by all these expressions ^{1 Thes. iii. 1, 2,} he shews the desire which he had to come amongst them. When therefore he had perhaps not had time ¹ to go, nor ^{1 οδκ} to perfect what was lacking in their faith, on this account ^{εφθασεν.} he adds his second Epistle, filling up by his writings what was wanting of his presence. For that he did not depart, we may conjecture from hence: for he says in this Epistle, *We beseech you by the coming of our Lord Jesus Christ.* ^{2 Thes. ii. 1.} For in his first Epistle he said, *Of the times and seasons ye have no need that I write unto you.* ^{1 Thes. v. 1.} So that if he had gone, there would have been no need of his writing. But since the question was deferred, on this account he adds this Epistle, as also in his Epistle to Timothy he says, *They subvert the faith of some, saying that the Resurrection is already past.* ^{2 Tim. ii. 18.} And this they did, that the faithful, henceforth hoping for nothing great or splendid, might faint under their sufferings.

Hom. 1. For since that hope supported them, and did not allow them to yield to the present evils, the devil wishing to cut off, so to speak, this anchor, finding himself unable to persuade them that the things to come were false, went to work another way, and having suborned^a certain pestilential men, endeavoured to deceive those who believed into a persuasion that those great and splendid things had received their fulfilment. Accordingly these men then said that the Resurrection was already past. But now they said that the Judgement and the coming of Christ were at hand, that they might involve even Christ in a falsehood, and having persuaded them that hereafter there is no retribution nor judgement-seat, nor punishment and vengeance for those who had done them evil, they might both render these more bold, and those more dispirited. And what was worse than all, some attempted merely to report words as if they were said by Paul, but others even to forge Epistles as written by him. On this account cutting off all access for them, he says, *Be not troubled, neither by spirit, nor by word, nor by letter as from us. Neither by spirit*, he says, glancing at the false prophets. Whence then one might say, shall we know them? For this reason he has added, *The salutation of me Paul with mine own hand, which is the token in every Epistle: so I write. The grace of our Lord Jesus Christ be with you all.* He does not here mean, that this is the token, (for it is probable that others also imitated this,) but 'I write the salutation with mine own hand,' as is the custom also now among us: for by the subscription the writings¹ are proved to be those of the senders. But he comforts them, as being excessively pinched^b by their troubles; both praising them from their present state and encouraging them from a prospect of the futurity, from the punishment, and from the recompense of good things prepared for them. And he more clearly enlarges upon the topic, not indeed revealing the time itself, but shewing the sign of the time, namely, Antichrist. For a weak soul is then most fully assured, not when it merely hears, but when it learns something more particular.

2 Thes.
ii. 2.

Ib. iii.
17, 18.

¹ γράμματα

^a καθέλς, as Savile and Downes had conjectured for καταθέλς, and so Cat. and Bodl. ^b τεταρριχευμένους, see on Stat. Hom. vi. (6.) p. 131 O.T. note g.

And Christ too bestows great care upon this point, and, when seated on the Mount, with great particularity discourses to His disciples upon the Consummation. And wherefore? that there might be no room for those who introduce Antichrists and false christs. And He Himself also gives many signs, one indeed, and that the most important, saying, when *the Gospel shall be preached to all nations*, and another, that they should not be deceived with respect to His coming, *as the lightning*, He says shall He come, not concealed in any corner, but shining every where. It requires no one to point it out, so splendid is it, even as the lightning needs no one to point it out. And He has spoken in a certain place also concerning Antichrist, when He said, *I am come in My Father's name, and ye receive Me not: if another shall come in his own name, him ye will receive.* And He said that those unspeakable calamities one after another were a sign of it, and that Elias must come.

2 THESS.
ARG.

From
S. Matt.
xxiv. 14.
ib. 27.

S. John
v. 43.

The Thessalonians then were perplexed at that time about these things, but their perplexity has been profitable to us. For not to them only, but to us also are these things useful, that we may be delivered from childish fables and from old women's fooleries. And have you not often heard, when you were children, persons talking much even about the name of Antichrist, and about his bending the knee? For the devil scatters these things in our minds, whilst yet tender, that the doctrine may grow up with us, and that he may be able to deceive us. Paul therefore, in speaking of Antichrist, would not have passed over these things if they had been profitable. Let us not therefore inquire into these things. For he will not come so bending his knees, but *exalting himself above all that is God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.* For as the devil fell by pride, so also shall he who is possessed by him and is anointed unto pride.

2 THESS.
II. 4.

(2)

MORAL.

Wherefore, I beseech you, let us all be earnest to be far removed from this affection, that we may not fall into his condemnation, that we may not subject ourselves to the same punishment, that we may not partake of the vengeance.

h h

Hom. 1. *Not a novice, he says, lest being lifted up with pride he fall*
 1 Tim. *into the condemnation of the devil.* He who is lifted up
 iii. 6. with pride, therefore, suffers the same punishment with the
 Eccus. x. devil. *For the beginning of pride, he says, is not to know*
 12, 13. *the Lord: pride is the beginning of sin,* the first impulse
 and movement toward evil; perhaps indeed it is both the
 root and the foundation. For *the beginning*¹ means either
 the first impulse towards evil, or the grounding². As if one
 should say, the beginning of chastity is to abstain from the
 sight of an improper object, that is the first impulse. But
 if we should say, the beginning of chastity is fasting, that
 is the foundation and establishment³. So also pride is the
 beginning of sin. For all sin begins from it, and is main-
 tained by it. For that, whatever good things we do, this
 vice suffers them not to remain and not fall away, but is as
 a certain root not letting them abide unshaken⁴, is manifest
 from hence: see what things the Pharisee did, but they
 profited him nothing: for he did not extirpate the root, but
 it corrupted all his performances, as long as it remained.
 From pride springs contempt of the poor, desire of riches,
 the love of power, longing for great glory. Such an one is
 prompt to revenge an insult. For he who is proud cannot
 bear to be insulted even by his superiors, much less by his in-
 feriors: and he who cannot bear to be insulted cannot bear
 either to suffer any ill. See how pride is the beginning of sin.

But how is it the beginning of pride not to know the
 Lord? Naturally. For he who knows God as he ought to
 know Him, he who knows that the Son of God humbled
 Himself so much, is not lifted up: but he who knows not
 these things, is lifted up; for pride anoints him unto arro-
 gance. For tell me, whence is it that they who make war
 upon the Church say that they know God? Is it not from
 arrogance? See into what a precipice it plunges them, not
 to know the Lord! For if God loveth a contrite spirit, He
 on the other hand *Resisteth the proud, and giveth grace to*
 Ps. ii. 17, *the humble.* There is therefore no evil like pride. It renders
 &c. a man a demon, insolent, blasphemous, perjured, and makes
 Prov. iii. him desirous of deaths and murders. The proud man always
 34. lives in troubles, is always angry, always unhappy: there is

⁴ μή διασαλευθῆναι. L. [with I.] omits μή, Musculus takes it so, inserting
 'sin,' 'not suffering sin to be shaken.'

nothing which can satiate his passion: if he should see the king stooping down to him, and saluting him, he is not satisfied, but is the more inflamed. For as the lovers of money, the more they receive, want so much the more, so also the proud, the more honour they enjoy, the more they desire: for their passion is increased; for a passion it is, and a passion knows not limit, but stops not till it has slain its possessor. Do you not see that drunkards are always thirsty? for it is a passion, not the desire of nature, but a perverted disease. Do you not see how those who are affected with bulimy, as it is called, are always hungry? for it is a passion, as the physicians say, already exceeding the bounds of nature. So the busy-bodies, and the over-curious, whatever they have learnt, do not stop: for it is a passion, and has no limit. Again, they who delight in fornication, they too cannot desist. *To the fornicator*, it is said, *all bread is sweet*. He will not cease, till he is devoured: for it is a passion.

2 THESS.
ARG.

βουλιμία.
See on
2 Tim.
Hom. vii.
p. 231.

Ecclus.
xxiii. 17.

But these indeed are passions, not however incurable, but they admit of cure, and much more than bodily affections. For if we will, we can extinguish them. How then can a man extinguish pride? By knowing God. For if it arises from not knowing God, if we know Him, all pride is banished. Think of Hell, think of those who are much better than thyself, think of thine own transgressions, think for how many things thou deservest punishment from God: if thou thinkest of these things, thou wilt soon bring down thy proud mind, thou wilt soon bend it. But canst thou not do these things? art thou too weak? Consider things present, human nature itself, the nothingness of man! When thou seest a dead body carried through the marketplace, orphan children following it, a widow beating her breast, servants bewailing, friends looking dejected, reflect upon the nothingness of things present, and that they differ not from a shadow, or a dream.

Does not this please you? Think of those who are very rich, who perish any how in war; look round on the houses that belonged to the great and illustrious, and are now levelled to the ground. Consider how mighty they were, and now not even a memorial of them is left. For, if you

HOM. 1. will, every day you may find examples of these things, the successions of rulers, the confiscations of rich men's goods.

Eccclus.xi. 5. *Many tyrants have sat upon the ground, and he who was never thought on, has worn a diadem.* Do not these things happen every day? Do not our affairs resemble a kind of wheel? Read, if you will, both our own (books), and those without^o: for they also abound in such examples. If from pride you despise ours; if you admire the works of philosophers, go even to them. They will instruct thee, relating ancient calamities, as will poets, and orators, and sophists, and all historians. From every side, if you will, you may find examples.

[see
above pp.
86 sqq.]

But if you will none of these things, reflect upon our very nature, of what it consists, and wherein it ends. Consider, when you sleep, of what worth are you? Is not even a little creature able to destroy thee? For often a little animal falling from the roof has deprived many persons of sight, or has been the cause of some other danger. But what? art thou not less than all beasts? But what sayest thou? that thou excellest in reason? But behold, thou hast not reason: for pride is a sign of the want of reason. And for what, tell me, art thou high-minded after all? Is it upon the good constitution of the body? But the prize of victory here is with the irrational creatures; and this is possessed by robbers and murderers, and violators of the tombs. But art thou proud of thine understanding? It is no proof of understanding to be proud. By this then first thou deprivest thyself of becoming intelligent. Let us bring down our high thoughts. Let us be moderate, and lowly, and meek. For such even Christ has pronounced blessed above all, saying, *Blessed are the poor in spirit.* And again, He cried, saying, *Learn of Me, for I am meek and lowly in heart.* For this reason He washed the feet of His disciples, affording us an example of humility. From all these things let us be diligent to profit, that we may be able to obtain the blessings promised to those who love Him, by the grace and lovingkindness of our Lord Jesus Christ, with Whom to the Father, together with the Holy Ghost, be glory, might, honour, now and for ever and ever. Amen.

S. Matt.
v. 3.
Ib. xi. 29.

* The sequel clearly shews, that he means Christian and Heathen books, and so the words themselves mean, rather than domestic and foreign history.

HOMILY II.

2 THES. i. 1, 2.

Paul, and Silvanus, and Timotheus, unto the Church of the Thessalonians in God our Father and the Lord Jesus Christ; Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

THE greater part of men do and devise all things with a view to ingratiate themselves with rulers, and with those who are greater than themselves; and they account it a great thing, and think themselves happy, if they can obtain that object. But if to obtain favour with men is so great an advantage, how great must it be to find favour with God? On this account he always thus prefaces his Epistle, and invokes this upon them, knowing that if this be granted, there will be nothing afterwards grievous, but whatever troubles there may be, all will be done away. And that you may learn this, Joseph was a slave, a young man, inexperienced, unformed; and suddenly the direction of a house was committed to his hands, and he had to render an account to an Egyptian master. And you know how prone to anger and unforgiving that people is, and when authority and power is added, their rage is greater, being inflamed by power. And this too is manifest from what he did afterwards. For when his mistress accused him, he submitted. And yet it was not those who clutched the garment, but he who was stripped, who would seem to

HOM. 2. have suffered violence. For he¹ ought to have said,
¹ i. e. Pothiphar If he had heard thee raise thy voice as thou sayest, he would have fled, and if he had been conscious of guilt, he would not have waited for the coming of his master. But nevertheless he took nothing of this sort into consideration, but unreasonably giving way altogether to anger, he cast him into prison: so unreasonable a man was he. And yet even from other things he might have conjectured the good disposition and the intelligence of the man. But nevertheless, because he was unreasonable, he never considered any such thing. He therefore who had to do with ² such a harsh master, and who was intrusted with the administration of his whole house, and was a stranger and solitary and inexperienced; when God shed abundant grace upon him, passed through all, as if his temptations had been nothing, the false accusation of his mistress, and the danger of death, and the prison, and at last came to the royal throne.

² πρὸς
 δεσπότην
 ἔχων.

This blessed man therefore saw how great is the grace of God, and on this account he invokes it upon them. And another thing also he effects, wishing to render them well-disposed to the remaining part of the Epistle, that, though he should reprove and rebuke them, they might not fall off from him. For this reason he reminds them before all things of the grace of God, mollifying their hearts, that, even if there be affliction, being reminded of the grace by which they were saved from the greater evil, they may not despair at the less, but may thence derive consolation; as also elsewhere in an Epistle he has said, *For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.*

Rom. v.
 10.

Grace unto you, and peace, he says, from God our Father and the Lord Jesus Christ.

Ver. 3. *We are bound to thank God always for you, brethren, as it is meet.*

Here again is a proof of great humility; for he suggested to them to reflect and consider, that if for our good actions others do not admire us first, but God, much more also ought we. And moreover he raises up their spirits, because

they suffer such things, things not worthy of tears and lamentations, but of thanksgiving to God. But if Paul is thankful for the good of others, what will they suffer, who not only are not thankful, but even pine at it? 2 THESS.
1. 3.

Because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth.

And how, you say, can faith increase? He means, when we suffer something dreadful for it. It is a great thing indeed for it to be established, and not to be carried away by reasonings; but when the winds assail us, and the rains burst upon us, when a violent storm is raised on every side, and the waves come one upon another and still we are not shaken, this is a proof of nothing less than that it grows, and is exceedingly increased, and become loftier. For as in the case of a flood all the stony^a and lower parts are soon hidden, but as many things as are above, it reaches not them, so also faith when it has become lofty, is no longer drawn downwards. For this reason he does not say *your faith groweth*, but, *groweth exceedingly, and the charity of every one of you all toward each other aboundeth*. Seest thou that this too contributes for the ease of affliction, to be in close guard together, and to adhere to one another? From this also arose much consolation. Love then and faith that are weak are shaken by afflictions, but that which is strong they render stronger. For a soul that is in grief, when it is weak, can add nothing to itself; but that which is strong doth it then most. And observe their love. They did not love one indeed, and not love another, but it was equal on the part of all. For this he has intimated, by saying, *of every one of you all toward each other*, that it was equally poised, as that of one body. For even now we find love existing among many, and yet becoming the cause of division. For when we are knit together in parties of two or three, and the two indeed, or three or four, are closely bound to one another, but draw themselves off from the rest, because they can have recourse to these, and in all things confide in these; this is the division of love, not love. For tell me, if the eye should bestow upon

^a λιθόδη. Ed. Par. conj. λειῶδη, level.

Hom. 2. the hand the foresight which it has for the whole body, and withdrawing itself from the other members, should attend to that alone, would it not injure the whole? Assuredly. So also if we confine to one or two the love which ought to be extended to the whole Church of God, we injure both ourselves and them, and the whole. For these things are not of love, but of division; schisms, and distracting rents. For if I separate and take a member from the whole man, the part separated indeed is united in itself, is continuous, and compacted together, but even so it is a separation, since it is not united to the rest of the body.

- (2) For what advantage is it, that thou lovest a certain person exceedingly? It is a human love. But if it is not a human love, but thou lovest for God's sake, then love all. For so God hath commanded to love even our enemies. And if He hath commanded to love our enemies, how much more those who have never offended us? Nay, I do love them, thou sayest. Not so; rather, thou dost not love at all; for when thou accusest, when thou enviest, when thou layest snares, how dost thou love? 'But,' thou sayest, 'I do none of these things.' But when a man is ill spoken of, and thou dost not shut the mouth of the speaker, dost not disbelieve his sayings, dost not check him, of what love is this the sign? *And the charity, he says, of every one of you all toward each other aboundeth,*

Ver. 4. *So that we ourselves glory in you in the Churches of God.*

Indeed in the first Epistle he says, that all the Churches of Macedonia and Achaia resounded, having heard of their
 1 Thes. i. faith. *So that we need not, he says, to speak any thing :*
 8. *for they themselves shew of us what manner of entering in we had unto you.* But here he says, *so that we glory.* What then is it that is said? There he says that they need not instruction from him, but here he has not said, we teach them, but, *we glory*, and are proud¹ of you. If therefore we both give thanks to God for you, and glory among men, much more ought you to do so for your own good deeds. For if your good actions are worthy of boasting from others, how are they worthy of lamentation from you? It is impossible to say. *So that we ourselves, he*

¹ σεμνυ-
νόμεθα.

says, *glory in you in the Churches of God, for your patience and faith.* 2 THESS.
i. 5.

Here he shews that much time has elapsed. For patience is shewn by much time, not in two or three days. And he does not merely say patience. It is indeed especially the part of patience not yet to enjoy the promised blessings. But here he speaks of a greater patience. And of what sort is that? That which is shewn in persecutions. *For your patience, he says, and faith in all your persecutions and tribulations that ye endure.* For they were living with enemies who were continually endeavouring on every side to injure them, and they were manifesting a patience firm and immoveable. Let all those blush who for the sake of the patronage¹ of men pass over to other doctrines. For while the Gospel was yet in its beginning, poor men who lived by their daily earnings took upon themselves enmities from rulers and the first men of the state, when there was nowhere king or governor who was a believer; and submitted to irreconcilable war, and even then were not unsettled.

Ver. 5. *Which is a manifest token of the righteous judgment of God.*

See how he gathers comfort for them. He had said, We give thanks to God, he had said, We glory among men. These things indeed are honourable; but that which a man who is suffering most seeks for is deliverance from evils, and vengeance upon those who are evil entreating them. For when the soul is weak, it most seeks for these things, for the philosophic soul does not even seek these things. What then is it that he calls *a token of the righteous Judgment of God*? Here he has glanced at the retribution on either side, both of those who do the ill, and of those who suffer it, as if he had said, that the justice of God may be shewn when He crowns you, and punishes them. At the same time he also comforts them, shewing that it is from their own labours and toils that they are crowned, and according to the proportion² of righteousness. But he puts³ their part first. For although a person even vehemently desires revenge, yet he first longs for reward. For this reason he says:

Hom. 2. *That ye may be accounted worthy of the kingdom of God, for which ye also suffer.*

This then does not come to pass from the circumstance that those who injure them are more powerful than they, but because it is so that they must enter into the kingdom.

Acts xiv. 22. *For through much tribulation, he says, we must enter into the kingdom of God.*

Ver. 6, 7. *If indeed it is a righteous thing with God to recompense tribulation to them that trouble you, And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty Angels.*

The word *if indeed*^b here is put for 'because,' (which we use, in speaking of things that are quite evident and not to be denied, so that it is equivalent to, because it is exceedingly just,) *If indeed*, he says, *it is a righteous thing with God* to punish these men, He will certainly punish them; just as if he had said, 'If God cares for human affairs,' 'If God regards.' And he states it, not as of his own judgment, but as a matter confessedly true; as if one said, 'If God hates the wicked,' that he may compel them to grant that He does hate them. For such sentences¹ are above all indisputable, inasmuch as they also themselves know that it is just. For if this is just with men, much more with God.

¹ ψηφοι.

- (3) *To recompense*, he says, *tribulation to them that trouble you, and to you who are troubled rest.* What then? is the retribution equal^c? By no means, but see by what follows how he shews that it is more severe, and the *rest* much greater. Behold also another consolation, that they have them as partners in their afflictions, and partners also in the retribution. He joins them in their crowns with those who had performed infinitely more and greater works. Then he adds also the period, and by the description leads their minds upward, all but opening heaven already by his word, and setting it before their eyes, and he places around Him the angelic host, making the picture more detailed, both from the place and from the things which attend upon Him, so that they may be refreshed a little. *And to you who are troubled rest with us*, he says, *when the Lord Jesus shall be revealed from heaven with His mighty Angels,*

^b εἴτερ, E. V. seeing.

^c i. e. to the works.

Ver. 8. *In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of the Lord* 2 THESS.
i. 8.
Jesus.

If they who obey not the Gospel suffer vengeance, what will not they suffer who besides their disobedience also persecute you? Observe, I beg, his intelligence; he says not here those who trouble you, but those *who obey not*. So that although not on your account, yet on His own it is necessary to punish them. This then is said for their full assurance, that it is altogether necessary that they be punished; what was said before on the other hand, namely, that it is for your sakes that they suffer, was said to shew that they themselves also were honoured. For the one causes them to believe concerning the punishment, the other makes them glad, because they suffer these things for what they had done to them.

These words were said to them, but they apply also to MORAL.
us. When therefore we are in affliction, let us consider these things. Let us not rejoice at the punishment of others as being avenged, but as having ourselves escaped from such punishment and vengeance. For what advantage is it to us when others are punished? Let us not, I beseech you, have such souls. Let us be invited to virtue by the prospect of the kingdom. For he indeed who is exceedingly virtuous is induced neither by fear nor by the prospect of the kingdom, but for Christ's sake alone, as was the case with Paul. But let us even thus consider the blessings of the kingdom, the miseries of hell, and so regulate and school ourselves, so bring ourselves to the things that are to be practised. When you see any thing good and great in the present life, think of the kingdom, and you will consider it as nothing. When you see any thing terrible, think of hell, and you will deride it. When you are possessed by carnal desire, think of the fire, think also of the pleasure of sin itself, that it is nothing worth, that it has not even pleasure in it. For if the fear of the laws that are enacted here has so great power as even to withdraw us from wicked actions, much more should the remembrance of things future, the vengeance that is immortal, the punishment that is ever-

HOM. 2. lasting : if the fear of an earthly king withdraws us from so many evil deeds, how much more the fear of the King Eternal?

Whence then may we constantly have this fear? If we continually hearken to the Scriptures. For if the sight only of a dead body so depresses the mind, how much more must hell and the fire unquenchable, how much more the worm that never dieth? If we always think of hell, we shall not soon fall into it. For this reason God has threatened punishment; if the thought of it were not attended with great advantage, God would not have threatened it: but because the remembrance of it is able to work great good, for this reason He has put into our souls the terror¹ of it, as a wholesome medicine. Let us not then overlook the great advantage arising from it, but let us continually advert to it, at our dinners, at our suppers. For conversation about pleasant things profits the soul nothing, but renders it more languid, but that about things painful and melancholy cuts off all that is relaxed and dissolute in it, and converts it, and braces it when unnerved. He who converses of theatres and actors does not benefit it, but inflames it more, and renders it more careless: he who concerns himself and is busy in other men's matters, often even involves it in dangers by this curiosity. But he who converses about hell incurs no dangers, and renders it more sober.

¹ ἀπειλήν,
threat.

From
Eccclus.
vii. 36.

But dost thou fear the offensiveness of such words? Hast thou then, if thou art silent, extinguished hell? or if thou speakest of it, hast thou kindled it? Whether thou speakest of it or not, the fire will boil forth. Let it be continually spoken of, that thou mayest never fall into it. It is not possible that a soul anxious about hell should readily sin. For hear the most excellent advice, *Remember*, it says, *thy latter end, and thou shalt never do amiss*. A soul that is fearful of giving account cannot but be slow to transgression; for fear being vigorous in the soul does not permit any thing worldly to exist in it. For if discourse raised concerning hell so humbles and brings it low, does not the reflection constantly dwelling upon the soul purify it more than any fire?

Let us not remember the kingdom so much as hell. For **2 THESS.**
fear has more power than the promise. And I know that i. 8.
many would despise ten thousand blessings, if they were rid
of the punishment, inasmuch as it is even now sufficient for
me to escape vengeance, and not to be punished. No one
of those who have hell before their eyes will fall into hell.
No one of those who despise hell will escape hell. For as
among us those who fear the judgment-seats will not be
apprehended by them, but those who despise them are
chiefly those who fall under them, so is it also in this case.
If the Ninevites had not feared destruction, they would have
been overthrown, but because they feared, they were not
overthrown. If those who lived in the time of Noah had
feared the deluge, they would not have been drowned: and
if the Sodomites had feared they would not have been con-
sumed by fire. It is a great evil to despise a threat. He
who despises threatening will soon have experience of it in
reality. Nothing is so profitable as to converse concerning
hell. It renders our souls purer than any silver. For hear the
prophet saying, *Thy judgments are always before me.* **From**
And Christ also constantly discourses concerning it. For **Psalm**
Sept. **xvii. 22.**
although it pains the hearer, it benefits him very much.

For such indeed are all things that profit. And wonder (4)
not. For medicines too, and food, at first annoy the sick,
and then do him good. And if we cannot bear the severity
of words, it is manifest that we shall not be able to bear
affliction in very deed. If no one endures a discourse con-
cerning hell, it is evident, that if persecution came on, no
one would ever stand firm against fire, against sword. Let
us exercise our ears not to be over soft and tender: for from
this we shall come to endure even the things themselves.
If we be habituated to hear of dreadful things, we shall
be habituated also to endure dreadful things. But if we
be so relaxed as not to endure even words, when shall we
stand against things? Do you see how the blessed Paul
despises all things here, and dangers one after another,
not even regarding them as temptations? Wherefore? Be-
cause he had been in the practice of despising hell, for the
sake of what was God's will¹. He thought even the ex-^{1 see}
perience of hell to be nothing for the sake of the love of p. 354.

HOM. 2. Christ, and cannot we endure even a discourse concerning it for our own advantage?

Now therefore having heard a little, go your ways; but I beseech you, if there be any love in you, constantly to meditate on the words concerning these things. They can do you no harm, even if they should not benefit, but assuredly they will benefit you too; for according to our discourses, ^{ἡ ψοῦδαται.} the soul is qualified¹. *Evil communications*, he says, *corrupt*
 33. *good manners*. Therefore good communications improve it: therefore also fearful discourses make it sober. For the soul is like wax. For if you apply cold discourses, you harden and make it callous; but if fiery ones, you melt it; and having melted it, you form it to what you will, and engrave the royal image upon it. Let us therefore stop up our ears to discourses that are vain: it is no little evil; from it arises all evils.

If our mind had been practised to apply to divine discourses, it would not have applied to others, and, not applying to others, neither would it have betaken itself to evil actions. For words are the road to works. First we think, then we speak, then we act. Many men, even when before soberminded, have often from disgraceful words gone on to disgraceful actions. For our soul is neither good nor evil by nature, but becomes both the one and the other from choice. As therefore the sail carries the ship wherever the wind may blow, or rather as the rudder moves the ship, if the wind be favourable, so also thought will sail without danger, if good words from a favourable quarter waft it; but if the contrary, often they will even overwhelm the reason. Wherever you will, you may move and turn it. For this reason one exhorting says, *Let thy whole discourse be in the law of the Most High*. Wherefore, I exhort you, when we receive children from the nurse, let us not accustom them to old wives' stories, but let them learn from their first youth that there is a Judgment, that there is a punishment, let this be infixed in their minds: this fear being rooted in them produces great good effects. For a soul that has learnt from its first youth to be subdued² by this expectation, will not soon shake off this fear; but like a horse obedient to the bridle, having the thought of hell

Eccles.
 ix. 15.

² κατα-
 τελεσθαι.

seated upon it, will walk orderly, and both speak and utter things profitable, and neither youth nor riches, nor an orphan state, nor any other thing, will be able to injure it, having its reason^d so firm and able to hold out against every thing.

2 THESS.
1. 8.

By these discourses let us regulate both ourselves and our wives, our servants, our children, our friends, and, if possible, our enemies. For with^e these discourses we are able to cut off the greater part of our sins, and it is better to dwell upon things grievous than upon things agreeable, as is manifest from this: tell me, if you should go into a house where a marriage is being celebrated, for a season you are delighted at the spectacle, but afterwards having gone away, you pine with grief that you have not so much^f. But if you enter the house of mourners, even though they are very rich, when you go away you will be rather refreshed: for there you have not conceived envy, but comfort and consolation in your poverty. You have seen by facts, that riches are no good, poverty no evil, but they are things indifferent. So also now, if you talk about luxury, you the more vex your soul, that is not able perhaps to be luxurious, while if you speak against luxury, and introduce discourse by the way concerning hell, the thing will cheer you, and beget much pleasure. For when you consider that luxury will not be able to defend us at all against that fire, you will not seek after it; but if you reflect that it is wont to kindle it even more, you will not only not seek, but will turn from it and reject it.

Let us not then avoid discourses concerning hell, that we may avoid hell. Let us not banish the remembrance of punishment that we may escape punishment. If the rich man had reflected upon that fire, he would not have sinned; but because he never was mindful of it, therefore he fell into it. Tell me, O man, being about to stand before the Judgment-seat of Christ, dost thou speak of any thing rather than of that? And when thou hast a matter before a judge, perhaps only relating to words^g, neither day nor night, at no time

^d τὸν λογισμόν, 'its thinking faculty.'

^e μετὰ, 'whilst we use.'

^f He makes this feeling in the parties themselves a reason against great

display of borrowed things at weddings, p. 334.

^g ῥημάτων. One can hardly fancy a case that would not also involve money, which would be χρημάτων.

Hom. 2. or season dost thou talk of any thing else, but always of that business; and yet when thou art about to give an account of thy whole life, and to submit to a trial, canst thou not bear even with others reminding thee of that Judgment? For this reason therefore all things are ruined and undone, because when we are about to stand before a human tribunal concerning matters of this life, we move every thing, we solicit all men, we are constantly anxious about it, we do every thing for the sake of it: but when we are about, after no long time, to come before the Judgment-seat of Christ, we do nothing either by ourselves, or by others; we do not intreat the Judge. And yet He grants to us a long season of forbearance¹, and does not snatch us away in the midst of our sins, but permits us to put them off, and that Goodness and Lovingkindness leaves nothing undone of all that belongs to Himself: but all is of no avail: on this account the punishment will be the heavier. But God forbid it should be so! Wherefore, I beseech you, let us even now become watchful; let us keep hell before our eyes; let us consider that inexorable Account, that, thinking of those things, we may both avoid vice, and choose virtue, and may be able to obtain the blessings promised to those who love Him, by the grace and lovingkindness of our Lord Jesus Christ, to Whom be glory and might, now and for ever and ever. Amen.

¹ προθεσ-
μιαν.

HOMILY III.

2 THESS. i. 9, 10.

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; When He shall come to be glorified in His Saints, and to be admired in all them that believe.*

THERE are many men, who form good hopes not by abstaining from their sins, but by thinking that hell is not so terrible as it is said to be, but milder than what is threatened, and temporary, not eternal; and about this they philosophise much. But I could shew from many reasons, and conclude from the very expressions used concerning hell, that it is not only not milder, but much more terrible than is threatened. But I do not intend to discourse concerning these things now. For the fear even from bare words is sufficient, though we do not fully unfold their meaning. But that it is not temporary, hear what Paul now says concerning those who know not God, and do not believe in the Gospel, that *they shall be punished with everlasting¹ des-*¹ *αἰώνιον.* *truction.* How then is that temporary which is everlasting? *From the presence of the Lord,* he says. What is this? He wishes to say how easily it might be. For since they were then much puffed up, there is no need, he says, of much trouble; it is enough that God comes and is seen, and all are involved in punishment and vengeance. His mere coming to some indeed will be Light, but to others vengeance.

[* Chrysostom reads δαῖμονιον for δαῖμον, which would mean 'who shall pay a penalty destructive, everlasting.' It is adopted by Lachmann.]

HOM. 3. *And from the glory of His power, he says, when He shall come to be glorified in His Saints, and to be admired in all them that believe*¹.

¹ πιστευσασιν.

What sayest thou? is God glorified? Yea, he says, in all His Saints. How? When they that are so greatly puffed up see those who were scourged by them, who were derided, even those now near to Him, it is His glory, or rather it is both their glory and His. His, because He did not forsake them, but exhibited them in glory; theirs, because they were thought worthy of so great honour. For as it is His riches, that there are faithful men, so also it is His glory that there are those who are to enjoy His blessings. It is the glory of Him that is good, to have those to whom He may impart of His beneficence. *And to be admired*, he says, *in all them that believe*, that is, *through them that believe*. See here again,² *in* is used for *through*³. For through them He is shewn to be admirable, when He brings to so much splendour those who were pitiable and wretched, and who had suffered unnumbered ills, and had believed. Then His power is shewn, for although they seem to be deserted here, yet nevertheless they there enjoy great glory. Then especially is shewn all the glory and the power of God. How?

² ἐν.
³ διὰ.

Because, he says, *our testimony among you was believed in that day.*

Ver. 11. *Wherefore also we pray always for you.*

Eccelus.
xi. 28.

That is, when those are brought into public view, who have suffered unnumbered ills, (done) that they might apostatize from the faith, and yet have not yielded, but have remained faithful, God is glorified. Then also is shewn the glory of these men. For, *judge none blessed before his death*. Therefore he says, in that day are shewn those who believed. *Wherefore also we pray*, he says, *always for you, that our God would count you worthy of His calling, and fulfil all the good pleasure of His goodness, and the work of faith with power.*

That He may count you, he says, *worthy of His calling*, for they had not been called. Therefore he has added, *and fulfil all the good pleasure of His goodness*. For even he

^b See p. 214, and note g.

who was clothed in filthy garments was called, but did not abide in his calling, but for this reason he was the more rejected. *The calling*, that is to the wedding. For even the five virgins were called: *Arise*, It says, *the bridegroom cometh*: and they prepared, but did not enter in. That is the calling he means. And so to shew what calling he is speaking of, he has added, *And fulfil all the good pleasure of His goodness, and the work of faith with power*. This is the calling, he says, that we seek. See how gently he takes them down. For that they may not be rendered vain by the excess of commendation, as if they had done great deeds, and become slothful, he shews that something still is wanting to them, so long as they are in this life; Just as he also said in his Epistle to the Hebrews, *Ye have not yet resisted unto blood, striving against sin*. *Unto all well-pleasing*, he says, that is, gratification, earnest desire^{1c}, ¹ *πείσμα*. full assurance, that is, that the earnest desire of God may be fulfilled, that nothing may be wanting to you, that you may be such as He wills. *And the work of faith*, he says, *with power*. What is this? The patient endurance of persecutions, that we may not faint, he says.

2 THESS.
1. 12.

From
S. Matt.
xxv. 6,
[as above
p. 415.]

Heb. xii.
4.

Ver. 12. *That the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.*

He spoke there of glory, he speaks of it also here: he said that they are glorified, so that they might even boast: he said, what was much more, that they also glorify God: he said, that they will receive that glory: Nay, so he says here too; for the Master being glorified, the servants also are glorified. For those who glorify their Master, are much more glorified themselves, both by that very thing, and apart from it. For tribulation for the sake of Christ is glory, and that thing he every where calls glory: and by how much the more we suffer any thing dishonourable, so much the more illustrious we become. Then again shewing that this also itself is of God, he says, *according to the grace of our God and the Lord Jesus Christ*; that is, this grace He Himself has given us, that He may be glorified in us, and that He may glorify us in Him. How is He

^c [See Hom. i. on Ephesians, p. 108 O.T. note b]

Hom. 3. glorified in us? Because we prefer nothing before Him. How are we glorified in Him? Because we have received power from Him, so that we do not at all yield to the evils that are brought upon us. For when temptation befalls us, God is glorified, and we too at the same time. For men glorify Him because He has so nerved us, and admire us, because we have rendered¹ ourselves worthy. And all these things are done by the grace of God.

¹ παρ-
σκευάσα-
μεν.

Chap. ii. 1, 2. *Now we beseech you, brethren, by^d the coming of our Lord Jesus Christ, and by our gathering together unto Him, That ye be not soon shaken in mind.*

When the Resurrection will be, he has not said, but that it will not be now, he has said. *And by our gathering together unto Him.* This also is no little matter. See how the exhortation also is again accompanied with commendation and encouragement, in that The Lord and all the Saints will certainly appear with ourselves. Concerning His Coming, he means, and our gathering together: for these things will happen at the same time. He raises up their minds. *That ye be not soon shaken*, he says, *neither be troubled, neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.*

Here he seems to me to insinuate that certain persons were going about with a forged Epistle, as if from Paul, and shewing this, said that the Day of the Lord was at hand, that thereby they might lead many into error. Therefore that they might not be deceived, Paul puts them on their guard by the things he writes, and says, *Neither be troubled, neither by spirit, nor by word.* And this is the meaning of what he says: Though any one having the spirit of prophecy should say this, believe it not. For when I was with you I told you these things, so that you ought not to change your persuasion from the things which you were taught. *Neither by spirit.* So he calls the false prophets, speaking what they spoke by an unclean spirit. For these men, willing the more to be believed, not only endeavoured to deceive by persuasive words, (for this he shews, saying, *nor by word*,) but they also shewed a forged

^d [S. Chrys. understands by *ἐν*, concerning, as do many commentators. This is plain from his using *περὶ* as an equivalent.]

letter, as from Paul, declaring the same thing. Wherefore ² THESS. ii. 5. pointing out this also, he has added, *nor by letter as from us.* Having therefore put them on their guard on every side, he then sets forth his own doctrine, and says,

Ver. 3, 4. *Let no man deceive you by any means; for that Day shall not come, except there come a¹ falling away first,* ¹ Gr. the *and that man of sin be revealed, the son of perdition; who opposeth and exalleth himself above all that is called God or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God.*

Here he discourses concerning the Antichrist, and reveals great mysteries. What is *the falling away*?² He calls him himself the Apostacy, as being about to destroy many, and make them fall away. So that if it were possible, He says, the very Elect should be offended. And he calls him *the man of sin.* For he shall do numberless mischiefs, and shall cause others to do them. But he calls him *the son of perdition*, because he is also to be destroyed. But who is he? Is it then Satan? By no means; but some man, that admits his fully working in him. For a man he is. *And exalleth himself above all that is called God or is worshipped.* For he will not lead them into idolatry, but will be a kind of opponent to God, and he will abolish all the gods, and will order men to worship him instead of God, and he will be seated in the temple of God, not that in Jerusalem only, but also in the Churches every where. *Shewing himself*, he says; he does not say, saying, but endeavouring to shew³. For he will perform great works, and will shew wonderful signs. ² ἡ ἀποστασία. ³ ἀποδεικνύειν, to prove.

Ver. 5. *Remember ye not, that when I was yet with you I told you these things?*

Seest thou that it is necessary to say this continually and to enlarge upon them in the same words? For behold, they heard him saying these things when present, and again they had need to be reminded of them. For as when they had heard concerning afflictions, *For verily*, he says, *when we were with you, we told you before that we should suffer tribulation*, they nevertheless forgot it, and he confirms them again by letters; so also having heard concerning the Coming of Christ, they again required letters to

From S. Matt. xxiv. 24.

[see Dan. xi. 37.]

¹ Thess. iii. 4.

HOM. 3. compose them. Therefore he reminds them, and shews that he is saying nothing strange, but what he had always said.

MORAL. For as in the case of husbandmen, the seeds indeed are cast into the earth once for all, but do not constantly remain, but require much preparation withal, and if they do not break up the earth, and cover over the seeds sown, they sow for the birds that gather grain; so we also, unless by constant remembrance we bestow care upon what has been sown, have but cast it all into the air. For both the devil carries it away, and our sloth destroys it, and the sun dries it up, and the rain washes it away, and the thorns choke it: so that it is not sufficient to sow it once for all and to depart, but there is need of much assiduity in scarifying away the birds, rooting up the thorns, filling up the stony ground with much earth, checking and fencing off, and taking away every thing injurious. But in the case of the earth all depends upon the husbandman, for it is a lifeless thing, and prepared only to be passive. But in the spiritual soil it is quite otherwise. All is not the teachers' part, but half at least, if not more, that of the disciples. It is our part indeed to cast the seed, but yours to store what is said in memory, to shew the fruit by your works, to pull up the thorns by the roots.

For wealth truly is a thorn, bearing no fruit, uncomely even to the sight, and unpleasant for use, injuring those that meddle with it, not only not itself bearing fruit, but even hindering that which was shooting forth. Such is wealth. It not only does not bear eternal fruit, but it even hinders those who are willing to gain it. Thorns are the food of irrational camels; they are devoured and consumed by fire, being useful for nothing. Such is wealth too, useful for nothing but to kindle the furnace, to light up that Day that burns as an oven, to nourish passions void of reason, revenge and anger. Such is also the camel that feeds on thorns. For it is said by those who are acquainted with such things that there is no animal so implacable, so sulky and revengeful as a camel. Such is wealth. It nourishes the unreasonable passions of the soul, but it pierces and

wounds the rational, as is the case with thorns. This plant ² THESS. II. 5. is hard, rough, and springs up of itself.

Let us see how it grows that we may root it up. It grows in places that are precipitous, stony, and dry, where there is no moisture. When therefore any one is rough and precipitous, that is unmerciful, the thorn grows in him. But when the husbandmen wish to root them up, they do it not with iron, but how? They set fire to it, and in that way extract all the bad quality of the land. For since it is not enough to cut away the upper part, whilst the root remains below, nor even to extirpate the root, (for some of its bad quality remains in the earth, and, as when some pestilence has assailed the body, there are still left the remains of it,) the fire from above, drawing up ¹ all that moisture of the thorns ², like some poison, extracts it by means of the heat from the bowels of the earth. For as the cupping glass ³ placed upon the part draws all the disorder to ² itself, so the fire draws off all the base quality that was in the thorns, and makes the land pure.

On what account then do I say these things? Because it behoves you to purge off all affection ³ for riches. For with ³ us also there is a fire that draws this bad quality from the soul; I speak of that of the Spirit: if we let this work on them, we shall be able not only to dry up the thorns, but also the humour from them, since if they be deeply fixed, all is rendered vain. For mark. Has a rich man entered here, or even a rich woman? She does not regard how she shall hear the oracles of God, but how she shall make a show, how she shall sit with pomp, how with much glory, how she shall surpass all other women in the costliness of her garments, and render herself more dignified both by her dress, and look, and gait; and all her care and concern is, Did such a woman see me? did she admire me? is my beauty handsomely set off? and all her care is about this that her garments may not spoil, nor be rent. In like manner also the rich man enters, meaning to exhibit himself to the poor man, and to strike him with awe by the garments which are about him, and by the number of his slaves, who stand round and keep people off him. But he

¹ So Virgil, *sive illis omne per ignem*
Excoquitur vitium atque exudat inutilis humor. Georg. i. 87, 88.

¹ ἀνιμά-
μενον.

² σικύα.

³ συμπύ-
θειαν.

[see
above
p. 303
and on
Hebrews,
hom. 28,
pp. 333
sq. O.T.]

HOM. 3. from his great pride does not condescend even to do this,
¹ ἐλευθέ-
 ρου. but considers it a work so unworthy of a gentleman¹,
 that although excessively puffed up, he cannot bear to do
 it, but commits it to his slaves. For to do this requires
 truly servile and impudent manners. Then when he is
 seated, the cares of his house immediately intrude them-
 selves, and distract him on every side, the pride that pos-
 sesses his soul overflows; he thinks that he does a favour
 both to us, and to the people, and perhaps even to God,
 because he has entered into the house of God. But he
 who is thus inflamed, how shall he ever be cured?

- (4) Tell me, if any one should go to the shop of a physician,
 and not ask a favour of the physician, but think that he was
 doing him a favour, and omitting to request a medicine for
 his wound, should concern himself about his garments;
 would such an one then go away having received any benefit?
² εἰ βού-
 λεσθε. I think not indeed. But, with your leave², I will tell you
 the cause of all these things. They think when they enter
 in here, that they enter into our presence, they think that
 what they hear they hear from us, they do not lay to heart,
 they do not consider, that it is into God's presence that
 they are entering, that it is He who addresses them. For
 when the Reader stands up and says, 'Thus saith the Lord,'
 and the Deacon stands up and imposes silence on all, he
 does not say this as doing honour to the Reader, but to
 Him Who speaks to all through him. If they knew that
 it was God Who through His prophet speaks these things,
 they would cast away all their pride. For if when rulers are
 addressing them, they do not allow their minds to wander,
 muchless would they, when God is speaking. We are minis-
 ters, beloved. We speak not our own things, but the things
 of God, letters coming from heaven are every day read.

Tell me then, I beseech you, if now, when we are all
 present, some one entered, having a golden girdle, and
³ σοβῶν. drawing himself up, and with an air of consequence³ said
 that he was sent by an earthly king, and that he brought
 letters to the whole city concerning matters of importance;
 would you not then all give heed? Would you not, with-
 out any command from a deacon, observe a profound
 silence? Truly I think so. For I have often heard letters

from kings read here. Then if any one comes from a king, ^{2 THESS.}
you all attend; and does a Prophet come from God, and ii. 5.
speak from heaven, and no one attend? Or do you not believe that what is said here comes from God? These are letters sent from God; therefore let us enter with becoming reverence into the Churches, and let us hearken with fear to the things here said.

What do I come in for, you say, if I do not hear some one discoursing? This is the ruin and destruction of all. For why is a person needed to discourse? This necessity arises from our sloth. For why is there any necessity for a homily? All things are clear and open that are in the divine Scriptures; all things that are necessary are plain. But because ye are hearers for pleasure's sake, for that reason also you seek these things. For tell me, with what pomp of words did Paul speak? and yet he converted the world. Or with what the unlettered Peter? But I know not, you say, the things that are contained in the divine Scriptures. Why? are they spoken in Hebrew? are they in Latin, or in foreign tongues? are they not in Greek? But they are expressed obscurely, you say. What is it that is obscure? Are there not histories? For (of course) you know the plain parts in that you enquire about the obscure. There are numberless histories in the Scriptures. Tell me one of these. But you cannot. These things are an excuse, and mere words. Every day, you say, one hears the same things. Tell me, then, do you not hear the same things in the theatres? do you not see the same things in the race-course? are not all things the same? is it not always the same sun that rises? is it not the same food that we use? I should like to ask you, since you say that you every day hear the same things; tell me, from what Prophet was the passage that was read? from what Apostle, ^[see on Hebrews hom. 8 p. 112 O.T.] or what Epistle? But you cannot tell me, you seem to hear strange things. When therefore you wish to be slothful, you say that they are the same things. But when you are questioned, you are in the case of one who never heard them. If they are the same, you ought to know them. But you are ignorant of them.

This state of things ¹ is worthy of lamentation—of lamen- <sup>1 τὰ παρ-
όντα.</sup>

Hom. 3. tation and complaint: *for the coiner coineth but in vain* ¹.
Jer. vi. For this you ought more especially to attend, because they
29 LXX. are the same things, because we give you no labour, nor speak things that are strange or variable. What then, since you say that those are the same things, but our discourses are not the same things, but we always speak things that are new to you, do you pay heed to these? By no means. But if we say, Why do you not retain even these? 'We have heard them but once,' you say, 'and how can we retain them?' If we say, Why do ye not attend to those? 'The same things,' you say, 'are always said:' and every way your words are those of sloth and excuse. But these excuses will not always serve, but there will be a time when we shall lament in vain and without effect, which may God forbid, and grant that having repented here, and having with understanding and godly fear attended to the things spoken, we may be urged on to the due performance of good works, and may amend our own lives with all diligence, that we may be able to obtain the blessings promised to those who love Him, by the grace and lovingkindness of our Lord Jesus Christ, with whom to the Father, together with the Holy Ghost, be glory, might, honour, now and for ever and ever. Amen.

¹ ὅτι: εἰς κενὸν ἀργυροκόπος ἀργυροκοπεῖ. From the Sept. version.

HOMILY IV.

2 THESS. ii. 6—9.

And now ye know what withholdeth, that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord Jesus^a shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming: Even him, whose coming is after the working of Satan.

ONE may first naturally inquire, what is *that which withholdeth*, and after that would know, why Paul expresses this so obscurely. What then is it *that withholdeth*, that is, hindereth him from being revealed? Some say, the grace of the Spirit, others the Roman empire, to whom I most of all accede^b. Wherefore? Because if he meant to say the Spirit, he would not have spoken obscurely, but plainly, that even now the grace of the Spirit, that is the gifts, withhold him. And otherwise he ought now to have come, if he was about to come when the gifts ceased; for they have long since ceased. But because he says this of the Roman empire, he naturally only glanced at it, and spoke covertly. For he did not wish to bring upon himself superfluous enmities, and useless dangers. For if he had said that after a little while the Roman empire would

^a [omitted in E. V. generally adopted now in the critical edd.]

^b *τιθεμαι*, Bodl. [with I.] *συντιθεμαι*,

L. *τιθεμαι*. [There is good authority for the use of the simple *τιθεμαι* in the sense of agreeing.]

Hom. 4. be dissolved, they would now immediately have even overwhelmed¹ him, as a pestilent person, and all the faithful, as living and warring to this end. And he did not say that it will be quickly, although he always says so; but what? *that he might be revealed in his time*, he says.

¹ Gr.
buried.

For the mystery of iniquity doth already work. He speaks here of Nero, as if he were the type of Antichrist; for he too wished to be thought a god. And he has well said, *the mystery*, that is, it worketh not openly, as the other, nor without shame. For if there was found a man before that time, he means, who was not much behind Antichrist in wickedness, what wonder, if there shall now be one? And moreover he did not wish to point him out plainly: but this was not from cowardice, but to teach us not to bring upon ourselves unnecessary enmities, when there is nothing to call for it. So indeed he also says here. *Only he who now letteth will let, until he be taken out of the way*; that is, when the Roman empire is taken out of the way, then he shall come. And naturally. For as long as the fear of this empire lasts, no one will readily exalt himself, but when that is dissolved, he will attack the anarchy, and endeavour to seize upon the government both of men and of God. For as the kingdoms before this were destroyed, that of the Medes by the Babylonians, that of the Babylonians by the Persians, that of the Persians by the Macedonians, that of the Macedonians by the Romans: so will this be by Antichrist, and he by Christ, and it will no longer withhold. And these things Daniel delivers to us with great clearness.

And then, he says, shall that Wicked be revealed. And what after this? The consolation is at hand. *Whom the Lord Jesus shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming, Even him, whose coming is after the working of Satan.*

For as fire merely coming on even before its arrival makes torpid and consumes little animals from afar; so also Christ, by His Commandment only, and Coming, will consume Antichrist. It is enough for Him to be present, and all these things are destroyed: He will put a stop to the deceit by only appearing. Then who is this whose coming

is after the working of Satan? With all power, he says, ^{2 THES. ii. 10.} and signs, and lying wonders. These things he foretold, that the men of that time might not be deceived. He means, he will display all power, but nothing true, but all things for deceit. And lying wonders, he says, that is, false, or leading to falsehood.

Ver. 10. *In all deceivableness of unrighteousness in them that perish.*

Why then, you say, did God permit this to be? and what dispensation is this? And what is the advantage of his coming, if it takes place for the ruin of our race? Fear not, beloved, but hear him saying, *In them that perish* he hath strength, who, even if he had not come, would not have believed. What then is the advantage? That these very men who perish will be put to silence. How? Because whether he came or not, they would not have believed in Christ: he comes therefore to convict them. For that they may not have occasion to say, ‘since Christ said that He was God,—although He no where said this openly,—but since those who came after proclaimed it, we have not believed; because we have heard that there is One God from Whom are all things, therefore we have not believed.’ This their pretext then Antichrist will take away. For when he comes, and comes commanding nothing good, but all things unlawful, and is yet believed from false signs alone, he will stop¹ their mouths. For ^{1 ἀπορροψέει, sew up.} if thou believest not in Christ, much more oughtest thou not to believe in Antichrist: for the former said that He was sent from the Father, but the latter the contrary. For this reason Christ said, *I am come in My Father’s name, and ye receive Me not: if another shall come in his own name, him ye will receive.* ^{S. John v. 43.} But we have seen signs, you say. But many and great signs were wrought in the time of Christ. Much more therefore ought ye to have believed in Him. And yet many things were predicted concerning this one, that he is *that wicked*, that he is *the son of perdition*, that his *coming is after the working of Satan*; but the contrary concerning Him, that He is the Saviour, that He brings with Him unnumbered blessings.

HOM. 4. Ver. 10, 11, 12. *Because they received not the love of the truth, that they might be saved. And for this cause God shall send them a strong delusion, that they should believe a lie. That they all might be damned¹ who believed not the truth, but had pleasure in unrighteousness.*

¹ or
judged.

(2)
² κριθῶ-
σιν.

That they might be judged². He does not say, that they might be punished (for even before this they were about to be punished), but that they might be condemned, that is, at that dreadful Seat of Judgment, so that they might be without excuse. *Who believed not the truth, but had pleasure in unrighteousness.* But he calls Christ, *the Love of the Truth.* *Because they received not the love of the truth.* For He was both, and came for the sake of both, both as loving men, and on behalf of things that were true^c.

But had pleasure, he says, in unrighteousness. For he comes to the destruction of men, to injure them. For what will he not then work? He will change and confound all things, both by his commandments, and by the fear of him. He will be terrible in every way, from his power, from his cruelty, from his unlawful commandments.

S. Matt.
xvii. 11.
S. Luke i.
17.

S. John
x. 41.

But fear not. *In those that perish,* he says, he will have his strength^d. For Elias too will then come to give confidence to the faithful. And this Christ says; *Elias shall come and restore all things.* This is why it is said, *In the spirit and power of Elias.* For he neither wrought signs nor wonders, as Elias did; for John, it is said, *did no miracle, but all things which John spake of this Man were true.* How then was it *in the spirit and power of Elias*? That is, he will take upon him the same ministry. As the one was the forerunner of His first Coming, so will the other be of His second and glorious Coming, and for this he is reserved. Let us not therefore fear. He has calmed³ the minds of the hearers. He causes them no longer to think present things dreadful, but worthy of thankfulness. Wherefore he has added,

³ κατέ-
σεν.

Ver. 13. *But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath*

^c Compare S. John xviii. 37.

^d He seems only to refer to the words of ver. 10, with the general sense of the context.

from the beginning chosen you to salvation, through¹ sancti-² THESS.
fication of the Spirit and belief of the truth. II. 17.
¹ Gr. in.

How to salvation? By having sanctified you by the Spirit. These are the things that are the efficient causes^o of our salvation: it is nowhere of works, nowhere of righteous deeds, but through belief of the truth. Here again,² in is used for through³. And through Sanctification of the² 4v.
Spirit, he says, ³ 5a.

Ver. 14. *Whereunto He called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ.*

This too is no little thing, if Christ considers our salvation His glory. For it is the glory of the Friend of man that they that are saved should be many. Great then is our glory¹, if the Holy Spirit so desires our salvation. Why did he not say faith first? Because even after sanctification we have yet need of much faith, that we may not be shaken. Seest thou how he shews that nothing is of themselves, but all of God? *Whereunto He called you*, he says, *by our Gospel to the obtaining of the glory of our Lord Jesus Christ.*

Ver. 15. *Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our Epistle.*

Hence it is manifest, that they did not deliver all things by Epistle, but many things also unwritten, and both the one and the other are equally worthy of credit. Therefore let us think the tradition of the Church also worthy of credit. It is a tradition, seek no farther. Here he shews that there were many who were shaken.

Ver. 16, 17. *Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace, Comfort your hearts and stablish you in every good word and work.*

Again a prayer after an admonition. For this is truly to benefit. *Which hath loved us*, he says, *and hath given us everlasting consolation, and good hope through grace.* Where now are those who disparage the Son, because He is named in the grace of the Laver after the Father? For,

^o τὰ συνεκτινὰ, lit. the things that keep together.

[¹ κόσμος, pointed out by Dr. Field as the reading of his Catena, has been admitted into the text, being sanc-

tioned also by the old syriac translation cited above, p. 453 note g. The extant MSS. and edd. read κύριος, 'Lord.']

HOM. 4. lo, here it is the contrary. *Which hath loved us and hath given us everlasting consolation.* Of what sort then is this? The hope of things to come. Seest thou by the method of prayer he stirs up their mind, giving them the unspeakable care of God for pledges and signs. *Comfort your heart*, he says, *in every good word and work*, that is, through every good word and work. For this is the consolation of Christians, to do something good and pleasing to God. See how he calms their spirit. *Which hath given us consolation*, he says, *and good hope through grace.* At the same time he makes them also full of good hopes with respect to future things. For if He has given so many things by grace, much more things future. I indeed, he says, have spoken, but the whole is of God. *Stablish*: and confirm you, that you be not shaken, nor turned aside: For this is both His work and ours, so that both in doctrines, and in practice, (we may not be shaken.) For this is consolation, to be stablished. For when any one is not turned aside, he bears all things that may happen to him with much long-suffering; whereas if his mind be shaken, he will no longer perform any good or noble action, but his soul is shaken like one whose hands are paralysed, when it is not fully persuaded that it is advancing to some good end.

[see on
Hebrews
hom. 12
pp. 155
sqq.O.T.]

Chapter iii. 1. *Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.*

- (3) He indeed had prayed for them, that they might be stablished, and now he asks of them, intreating them to pray for him, not that he may not run with danger, for to this he was appointed, but that, *the word of the Lord may have free course and be glorified, even as it is with you.* And the request is accompanied with commendation. *Even as it is with you.*

Ver. 2. *And that we may be delivered from unreasonable and wicked men. For all have not faith.*

This is the manner of one shewing also his dangers, which especially besought them. *From unreasonable and wicked men*, he says, *for all have not faith.* Thus he is speaking of those who contradict the Gospel, who oppose and contend against the doctrines. For this he has inti-

mated by saying, *For all men have not faith.* And here 2 Th. iii. 2. he seems to me not to glance at dangers, but at men who contradicted and hindered his word, as did Hymenæus, and Alexander the coppersmith. For he says, *he hath greatly withstood our words.* That is, there are such to whom it is given: as if he were speaking of a paternal inheritance, that 'it is not for all to serve in the Palace.' At the same time he also excites them, though they had indeed such claims¹ as to be able both to deliver their Teacher from dangers, and to facilitate his preaching to him. 2 Tim. iv. 15. 1 τωσάβ- την παρ- ρησίαν.

Therefore we also say the same things to you. Let no one condemn us of arrogance, nor from an excessive humility deprive us of so great an assistance. For neither do we speak from the same motive from which Paul spoke: for he said these things from a wish to comfort his disciples, but we to reap some great and good fruit: and we are very confident, if ye all be willing with one mind to stretch forth your hands to God in behalf of our littleness, that ye will prevail in all things. Thus we make war with our enemies with prayers and supplications. For if thus the ancients made war with men in arms, much more ought we so to make war with those without arms. So Hezekiah triumphed over the Assyrian king, so Moses over Amalek, so Samuel over the men of Ascalon, so Israel over the thirty two kings. If where there was need of arms, and of battle array, and of fighting, they, leaving their arms, had recourse to prayer; here, where the matter has to be accomplished by prayers alone, does it not much more behove us to pray? MORAL. [see above p. 455.]

But there, you say, the rulers entreated for the people, while you request the people to entreat for the ruler. I ac-

¹ Catena, and probably the copy followed by Bodl. has the whole sentence otherwise. '*For all men have not faith*; that is, there are such to whom it is given, as if he spake of a paternal inheritance, that it is not for all to serve in the Palace.' *Στρατεύεσθαι* is used for court offices of various kinds,

See Suicer and Du Cange. In S. Chrys. on Ps. cxxvii. Ben. t. v. 358 c, *στρατεία* is the object of ambition to rich men, as an honour, so that here it is probably spoken of as *above some men's means*. [The whole paragraph seems confused.]

HOM. 4. knowledge it. For those under rule at that time were wretched and mean persons: wherefore they were saved by the claims and the virtue of their commander alone; but now the grace of God has prevailed, and we shall find among those who are ruled many or rather the greater part excelling their ruler in a great degree. Do not then deprive us of this succour, raise up our hands that they may not be faint, open our mouth for us, that it may not be closed, entreat God, for this cause entreat Him. It is in our behalf indeed that it is done, but it is wholly for your sakes: for we are appointed for your advantage, and for your interests we are concerned. Entreat every one of you

2 Cor. 1. 11. both privately and publicly. Mark Paul saying, *That for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf*; that is, that He may give grace to many. If in the case of men, the people come forward and ask pardon for persons condemned and led away to execution, and the king from regard to the multitude revokes the sentence, much more will God be influenced by you, not because of your multitude, but your virtue.

For we have a violent enemy to deal with. For each of you indeed considers and regards his own interests, but we the concerns of all together. We stand in the critical part of the battle: the devil is more violently armed against us. For in wars too, the enemy endeavours before all others to overthrow the general. Therefore do all his fellow-combatants hasten to him, therefore there is much tumult, every one endeavouring to rescue him, and on all sides they surround him with their shields, wishing to preserve his person. Hear what all the people say to David, (I say not this as comparing myself to David, I am not so mad, but because I wish to shew the affection of the people for their ruler,) *Thou shalt go no more out with us to battle*, they say, *lest thou quench the light of Israel*. See how anxious they were to spare the old man. I am greatly in need of your prayers. Let no one, as I have said, from an excessive humility deprive me of this alliance and succour. If our part be well approved, your own also will be more hon-

2 Sam. xxi. 17.

ourable. If our teaching flow abundantly, the riches will redound to you. Hear the prophet saying, *Do the shepherds feed themselves?* 2Th. iii. 2.
From
Ezek.
xxxiv. 2.
LXX.

Do you observe Paul constantly seeking these prayers? Do you hear that thus Peter was delivered from prison, when fervent prayer was made for him? I verily believe that your prayer will have great effect, offered with so great unanimity. Do you not think that it is a matter much too great for our littleness to draw nigh to God, and entreat Him for so numerous a people? For if I have not confidence to pray for myself, much less for others. For it belongs to men of high estimation, to beseech God to be merciful to others; it is for those who have rendered Him favourable to themselves: but he who is himself an offender, how shall he intreat for another? But nevertheless, because I embrace you with the affection of a father, because love dares every thing, not only in the Church, but at home also, I make my prayer above all other things for your health both in soul and in body. For there is no other prayer so becoming to a Priest, as to draw nigh to God and entreat Him for the good of the people, before his own. For if Job rising up immediately made so many offerings for his children in the flesh, how much more ought we to do this for our spiritual children?

Why then do I say these things? Because if we, who are too weak for the greatness of the work, offer supplications and prayers for all of you, much more is it just that you also should do it. For that one should entreat for many, is exceedingly bold, and requires much confidence¹: but that many should meet together and offer supplications for one is nothing burdensome. For every one does this not trusting to his own virtue, but to the number, and to their unanimity, to which God every where has much respect. For, He says, *where two or three are gathered together in My Name, there am I in the midst of them.* (4) S. Matt. xviii. 20. If where two or three are gathered together, He is in the midst, much more is He among you. For that which a man praying by himself is not able to receive, that he shall receive praying with a multitude. Why? Because although his own virtue has not, yet the common consent has much power.

Hom. 4. *Where two or three, it is said, are gathered together.* Why has he said, *Two*? For if there be one in Thy Name, why art Thou not there? Because I wish all to be together, and not to be separated. Let us therefore crowd together, let us bind one another together in love, let no one separate us. If any one accuses, or is offended, let him not retain it in his mind, whether against his neighbour, or against us. This favour I ask of you, to come to us, and bring the accusation, and hear our defence. *Reprove him*, it says, *lest haply he hath not said it. Reprove him, lest haply he hath not done it; and if he hath done it, that he do it no more.* For then either we excuse ourselves, or being condemned ask pardon, and henceforth endeavour not to fall into the same faults. This is expedient both for you and for us. For you indeed having accused us perhaps without reason, when you have learned the truth of the matter, will stand corrected, and we have offended unawares and are corrected. It is not expedient for you^b. For punishment is appointed for those who utter any idle word. But we put off accusations, whether false or true, the false, by shewing that they are false, the true, by not again doing the same things. For it must needs happen that he who has the care of so many things should sometimes be ignorant and through ignorance commit errors. For if every one of you having a house, and presiding over wife and children, and slaves, one more and another fewer, among souls that are so easily numbered, is nevertheless compelled to commit many errors involuntarily, or from ignorance, or when wishing to set something right; much more must it be so with us, who preside over so many people.

From
Eccles.
xix. 14.
ib. 13.

And may God still multiply you and bless you, both small and great! For although our care becomes great from the increase of numbers, nevertheless we do not cease praying that this our care may be increased, and that this number may be added to, and be many times as great and without limit. For fathers, although often harassed by the number of their children, nevertheless do not wish to lose

[^b There seems some word omitted here. ἀδιαφορεῖν is inserted in two Mss. but it seems hardly to fit the context.]

any one. All things are equal between us and you, even 2Th.iii.2. the very chief of our blessings. I do not partake of the holy Table with greater abundance, and you with less, but both equally participate of the same. And if I take it first, it is no great privilege (for even among children, the elder first extends his hand to the feast, but nevertheless nothing is gained thereby), but with us all things are equal: the saving life that sustains our souls is given with equal honour to both. I do not indeed partake of one Lamb¹ and you of another, but we partake of the same. We both have the same Baptism, we have been vouchsafed the same Spirit, we are both hastening to the same kingdom, we are alike brethren of Christ: we have all things in common.

Where then is my advantage? In cares, in labours, in anxieties, in grieving for you. But nothing is sweeter than this grief, for even a mother grieving for her child is delighted with her grief, she thinks carefully of those whom she has brought forth, and is delighted at her cares. And yet care in itself is bitter, but when it is for children, it has in it much pleasure. Many of you have I begotten, but after this are my pangs. For in the case of mothers in the flesh the pangs are first, and then the birth. But in my case the pangs last till the latest breath, lest there should be any where some abortion even after the birth. And I indeed have a further longing¹; for although per-¹ ἐπιποθῶ. chance another has begotten you, yet I nevertheless am harassed with cares: for we do not of ourselves beget you, but it is all of the grace of God. But if we both through the Spirit beget², he will not err who calls those begotten³ τῆς κτῆσεως by me, his children, and those begotten by him, mine. All⁴ ὅλα these things then consider, and stretch forth your hand, ⁵ τὴν χεῖρα ἵκνῃ. that ye may be our boast and we yours, in the day of the Lord Jesus, which God grant that we may all see with confidence, through Jesus Christ our Lord, with Whom to the Father, together with the Holy Spirit, be glory, might, honour, now and for ever and ever. Amen.

¹ προβάδον, sheep in general, but he seems to have the Passover in mind.

HOMILY V.

2 THESS. iii. 3—5.

But the Lord is faithful, Who shall stablish you, and keep you from evil. And we have confidence in the Lord touching you, that ye both do and will do the things which we command you. And the Lord direct your hearts into the love of God, and into the patience of Christ.

[see
above p.
342.]

WE ought neither to commit every thing to the prayers of the Saints and be idle ourselves, and run into wickedness, and attempt nothing great; nor again when we do what is right to despise that succour. For great indeed, great are the things which prayer for us can effect, but it is when we ourselves also work. For this reason Paul also, praying for them, and giving them again assurance from the promise, says, *But the Lord is faithful, Who shall stablish you, and keep you from evil.* For if He has chosen you to salvation, He doth not lie, nor suffer you utterly to perish. But that he may not by these means lead them to sloth, and lest they thinking the whole to be of God should themselves sleep, see how he also demands cooperation from them, saying, *And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.* The Lord indeed, he says, *is faithful*, and having

promised to save will certainly save ; but as He promised. 2TH. III. 5. But how did He promise? If we be willing, and hear Him. Not absolutely, nor if we are idle like stocks and stones.

And he has well introduced the words, *We have confidence in the Lord*, that is, we trust to His lovingkindness. Again he brings them down, making every thing depend thereupon. For if he had said, *We have confidence in you*, the commendation indeed was great, but it would not have taught them to make all things depend upon God. But if he had said, *But we have confidence in the Lord*, that He will preserve you, and had not added, *as touching you*, and, *that ye do and will do the things which we command you*, he would have made them more slothful, by casting every thing upon the power of God. For it becomes us indeed to cast every thing upon Him, but while we work also ourselves, and embark in the labours and the conflicts. And he shews that even if our virtue alone were sufficient to save, yet nevertheless it ought to be persevering¹, and to abide with us until we come to our latest breath. ^{1 διαρκῆ.}

But the Lord, he says, *direct your hearts into the love of God, and the patience of Christ.*

Again he commends them, and prays, shewing his concern for them. For when he is about to enter upon reproof, he previously smooths down their hearts, by saying, 'I am confident that ye will hear,' and by requesting prayers from them, and by again invoking upon them infinite blessings.

But the Lord, he says, *direct your hearts into the love of God.* For there are many things that turn us aside from that love, and there are many paths that draw us away from thence. First that of Mammon, laying, as it were, shameless hands upon our soul, and tenaciously holding it in its grasp, draws and drags us thence even against our will. Then vain-glory, and often afflictions and temptations, turn us aside. For this reason we need the assistance of God, to act as a wind, that our sail may be impelled, as by some strong wind, to the love of God. For tell me not, 'I love Him, even more than myself.' These are words. Shew it by thy works, if thou lovest Him more than thyself. Love

ROM. 5. Him more than money, and then I shall believe that thou lovest Him even more than thyself: but thou who despisest not riches for the sake of God, how wilt thou despise thyself? But why do I say riches? Thou who despisest not covetousness, which thou oughtest to do even without the commandments of God, how wilt thou despise thyself?

And the patience of Christ, he says. What is the patience? That we should endure even as He endured, or that we should do those things, or that with patience also we should wait for Him, that is, that we should be prepared. For since He has promised many things, and Himself is coming to judge the quick and the dead, we must wait for Him, and be patient. But wherever he speaks of patience, he of course implies affliction. For this is to love God; to endure, and not to be troubled.

Ver. 6. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.

That is, it is not we that say these things, but Christ, for that is the meaning of *in the name of our Lord Jesus Christ*: instead of, through Christ. To shew the fearfulness of the message, he says, through Christ. Christ therefore commanded us in no case to be idle. *That ye withdraw yourselves*, he says, *from every brother*. Tell me not of the rich, tell me not of the poor, tell me not of the holy. This is disorder. *That walketh*, he says, that is, liveth. *And not after the tradition which they received from me*. The tradition he means, which is through works. And this he always calls properly tradition.

Ver. 7, 8. For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you; Neither did we eat any man's bread for nought.

And yet even if they had eaten, it would not have been for nought. *For the labourer*, he says, *is worthy of his hire*.

But wrought with labour and travail night and day, that we might not be chargeable to any of you. Not because we have not power, but to make ourselves an ensample

S. Luke
x. 7.

unto you to follow us. For when we were with you, this we ^{2 Thes. iii. 11.} commanded you, that if any would not work, neither should he eat.

See how, while in the former Epistle he discourses somewhat more mildly concerning these things: (as when he says, *We beseech you—that ye would abound more and more—and that ye study*—and no where says, *we command*, ^{1 Thes. iv. 1, 11.} nor in the Name of our Lord Jesus Christ, which was fearful and implied danger, but that *ye abound*, he says, and *study*, which are the words of one exhorting to virtue, ^{1b. iv. 12.} that *ye may walk honestly*, he says:) here there is nothing of this kind, but *if any one will not work neither let him eat*. For if Paul, not being under a necessity, and having a right to be idle, and having undertaken so great a work, did nevertheless work, and not merely work, but *night and day*, so that he was able even to assist others, much more ought others to do this.

Ver. 11. *For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.*

This he says here; but there, in the first Epistle, he says, *that ye may walk honestly towards them that are without*. Why is this? Perhaps nothing of this kind had yet taken place: for upon another occasion he says in an exhortation, *It is more blessed to give than to receive*. But ^{Acts xx. 35.} the expression, *walk honestly*, has no reference to disorder, wherefore he added, *that ye may have lack of nothing*. But ^{1 Thes. iv. 12.} here he sets down another necessity, for thus doing what was honourable and good towards all. (For as he proceeds, he says, *that ye be not weary in well-doing*.) For certainly he that is idle and yet able to work must needs be a busy body. But alms are given to those only who are not able to support themselves by the work of their own hands, or who teach, and are wholly occupied in the business of teaching. *For thou shalt not muzzle the ox*, he says, ^{Deut. xxv. 4.} *when he treadeth out the corn*: and *the labourer is worthy of his reward*. ^{1 Tim. v. 18, and S. Luke x. 7.} So that neither is he idle, but receives the reward of work, and great work too. But to pray and fast, being idle^a, is not the work of the hands: for the work that he is

^a See on 1 Thess. iv. 12. above pp. 397, 398. where he says nearly the same. On 1 Tim. v. 10, he praises the monks near Antioch. but it appears (p. 124. O.T.) that they were industrious.

HOM. 5. here speaking of is the work of the hands. And that you may not suspect any such thing, he has added,

Working not at all, but are busy bodies. Now them that are such we command and exhort by our Lord Jesus Christ.

Because he had touched them severely, wishing to render his discourse more mild, he adds, *by the Lord*, again that which was authoritative and fearful.

That with quietness they work and eat their own bread.

Why has he not said, But if they are not disorderly, let them be maintained by you; but requires both, that they be quiet, and that they work? *That they eat*, he says, *their own bread*, not that which belongs to another.

Ver. 13. *But ye brethren, be not weary in well doing.*

See how immediately his fatherly compassion was overcome. He was not able to carry on his reproof farther, but again pitied them. And see with what discretion! He has not said, But pardon them, until they are amended; but what? *But ye, be not weary in well doing.* Withdraw yourselves, he says, from them, and reprove them; do not, however, suffer them to perish with hunger. What then, they might ask, if having abundance from us, he should remain idle? In that case, he says, I have spoken of a mild remedy, that you withdraw yourselves from him, that is, do not allow him free conversation, shew that you are angry. This is no little matter. For such is the reproof that is given to a brother, if we wish really to amend him. We are not ignorant of the methods of reproof. For tell me, if you had a brother in the flesh, would you allow him to pine with hunger? Truly I think not; but perhaps you would even correct him.

Ver. 14. *And if any man obey not our word by this Epistle.*

He has not said, He that disobeys, disobeys me, but *note that man*. This is also no little castigation. *Have no company with him.* Then again he says, *that he may be ashamed.* And he does not permit them to proceed farther. For as when he had said, *if any would not work neither should he eat*, fearing lest they should perish by hunger, he added, *But be not ye weary in well doing*, so

having said, *Withdraw yourselves, and have no company with him*, then fearing lest this very thing might cut him off from the brotherhood (for he who gives himself up to despair, will quickly be lost if he is not admitted to freedom of conversation), he has added, 2 THESS.
iii. 15.

Ver. 15. *Yet count him not as an enemy, but admonish him as a brother.*

By this he shews two things, both ^b that he has assigned a heavy punishment against him, in depriving him of freedom of conversation: for if to be a receiver even with many others is worthy of disgrace, when they even reprove whilst they offer it, and withdraw themselves, how great is the reproach: how fitted to bite the soul! for if by merely giving tardily, and with murmuring, they inflame the receivers (for tell me not of impudent beggars, but of the faithful), if they were to reprove whilst they give, what would they not do? to what punishment would it not be equal? But we do not so, but as if we had been greatly injured, we insult and turn away from those who beg of us. Thou dost not give, but why dost thou also grieve him? Admonish them, he says, as brethren, do not insult them as enemies. He who admonishes his brother, does it not publicly, does not make an open shew of ¹ the insult, but he does it privately and with much address, grieving, and hurt, and weeping and lamenting. Let us bestow therefore with the disposition of a brother, let us admonish with the good will of a brother, not as if we grieved at giving, but as if we grieved for his transgressing the commandment. For what is the advantage? For if, even after giving, you insult, you destroy the pleasure of giving. But when you do not give and yet insult, what wrong do you not do to that wretched and unfortunate man? He came to you, to receive pity from you, but he goes away having received a deadly blow, and weeps the more. For when by reason of his poverty he is compelled to beg, and is insulted on account of his begging, think how great will be the punishment of those who insult him. *He that dishonour-eth the poor*, it says, *provoketh his Maker*. For tell (3)
ἐκπομπήν.
Prov. xiv.
31. Sept.

[^b There is nothing to answer to this 'both:': he dwells on the first of the 'two things,' and forgets to resume the sentence.]

ROM. 5. me, did He suffer him to be poor for thy sake, that thou mightest have an opportunity to do good to thyself, and dost thou insult him who for thy sake is poor? What obstinacy¹ is this! what an act of ingratitude is it! *Admonish him as a brother*, he says, and after having given, he orders you to admonish him. But if even without giving we insult him, what excuse shall we have?

¹ ἀγνω-
μοσύνης.

Ver. 16. *Now the Lord of peace Himself give you peace always by all means*^c.

² or, in
every
way.

See how, when he mentions things that are to be done, he sets his mark upon them by prayer, adding prayer and supplication, like certain marks set upon things that are laid up. *Give you peace*, he says, *always by all means*². For since it was likely that contentions would arise from this, the one becoming exasperated, and the others not supplying such persons so readily as formerly, he with good reason now offered this prayer for them, saying, *Give you peace always*. For this is what is sought, that they may have it always. *By all means*, he says. What is *by all [means]*? So that they may have no occasion of contention from any quarter. For every where³ peace is a good thing, even towards those who are without. Hear what he says elsewhere, *If it be possible, as much as lieth in you, live peaceably with all men*. For nothing is so conducive to the right performance of the things which we wish, as to be peaceable and undisturbed, as to be free from all hatred, and to have no enemy.

³ παντα-
χοῦ.

ROM. xii.
18.

The Lord be with you all.

Ver. 17, 18. *The salutation of Paul with my own hand, which is the token in every Epistle, so I write. The grace of our Lord Jesus Christ be with you all.*

⁴ see p.
464.

This he says that he writes in every Epistle, that no one may be able to counterfeit them, his subscription⁴ being subjoined as a great token. And he calls the prayer a salutation, shewing that every thing they then did was spiritual; even when it was proper to offer salutation the thing was attended with advantage; and it was a prayer, not merely

^c Montf. in every place, which he thinks the comment requires. It is so in no Ms. of S. Chrys. yet collated, and Hervetus' translation, in *omni loco*, may be accounted for by the Vulgate having it so. Savile has τρέπε, Ben. τόπε.

a symbol of friendship. With this he began, and with it ^{2 THESS. iii. 17, 18.} he ends, and guards with strong walls what he had said elsewhere; first he laid safe foundations, and now he brings it also to a safe end. *Grace be unto you and peace*, he says; and again, *The grace of our Lord Jesus Christ be with you all. Amen.* This also the Lord promised, saying to His disciples, *Lo, I am with you alway, even unto the end of the world.* ^{S. Mat. xxviii. 20.} But this takes place when we are willing. For He will not be with us any how, if we place ourselves at a distance. 'I will be with you,' He says, 'always.' Let us not therefore drive away grace. He bids us withdraw from every brother that walketh disorderly. This was then a great evil, to be separated from the whole body¹ of the brethren. By this at least he punishes all, as elsewhere in his Epistle to the Corinthians he says, *With such an one no* ^{1 Cor. v. 11.} *not to eat.* But now the majority do not think this a great evil, but all things are confounded and corrupted: we mix with adulterers, with fornicators, with covetous persons, freely, and as a matter of course. If we ought to withdraw ourselves from one who was only supported in idleness, how much more from the others. And that you may know how fearful a thing it was to be separated from the company of the brethren, and what advantage it produces to those who receive reproof with a right mind, hear how that man, who was puffed up with his sin, who had proceeded to the extreme of wickedness, who had committed such fornication as is not named even among the heathens, who was insensible of his wound, (for this is the excess of perversion,) how he after all, though such as this, was so bent down and humbled, that Paul said, *Sufficient to such an one is this punishment which* ^{2 Cor. ii. 6, 8.} *was inflicted of many; wherefore confirm your love toward him.* For he was then like a member separated from the rest of the body.

But the cause, and that from this which was then so terrible, was, because even the being with them was thought by them a great blessing. For they lived then in every Church like men who inhabit one house, and are under one father, and partake of one table. How great an evil therefore was it to fall from so great love! But now it is even thought to be a great evil, because neither is (4)

HOM. 5. sidered any great thing when we are united with one another. What was then regarded as punishment, this, on account of the great coldness of love, now takes place even apart from punishment, and we withdraw from one another causelessly, and from coldness. For the cause of all evils, the absence of love, has dissolved all ties, and has disfigured all that was venerable and splendid in the Church, in which we ought to have gloried.

2 Thes. iii. 7. Great is the confidence of the Teacher, when from his own good actions he is entitled to reprove his disciples. Wherefore also Paul said, *For yourselves know how ye ought to follow us.* And he ought to be a Teacher more of life than doctrine. And let no one think that this is said from a spirit of boasting. For it was only under necessity that he spoke it, and with a view to general advantage. *For we behaved not ourselves,* he says, *disorderly among you.* From this do ye not see his humility, whereby he calls it, 'for nought,' and 'orderly behaviour?' *We did not behave ourselves disorderly among you,* he says, *neither did we eat any man's bread for nought.* Here he shews that perhaps also they were poor. And tell me not that they were poor, for he is discoursing concerning the poor, and those who obtained their necessary subsistence from no other source than from the work of their hands. For he has not said, that they may have it from their fathers, but that by working they should eat their own bread. For if I, he says, a herald of the word of doctrine, was afraid to burden you, much more he who does you no service. For this is truly a burden. And it is a burden too, when one does not give with much alacrity; but this is not what he hints at, but as if they were not able to do it easily. For why dost thou not work? God hath given thee hands for this purpose, not that thou shouldest receive from others, but that thou shouldest impart to others.

S. Matt. xxviii. 19, 20. But *the Lord*, he says, *be with you.* This prayer also we may offer for ourselves, if we do the things of the Lord. For hear what Christ saith to His disciples, *Go ye and teach all men, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and, lo, I am 'with*

you always, even unto the end of the world. If ye do these things, He certainly will. For that the promise is not made to them only, but to those also who walk in their steps, is manifest from His saying, *to the end of the world.* 2 THESS. iii. 17, 18.

What is that, some one may say, to us who are not teachers? Each of you, if he will, is a teacher, although not of another, yet of himself. Teach thyself first. If thou teachest¹ to observe all things whatsoever He commanded, by this means thou wilt have many emulating thee. For as a lamp if it shine itself, is able to light^h ten thousand, but when extinguished will not give light even to itself, nor can it lighten other lamps; so also in the case of a pure life, if the light that is in us be shining, we shall make both disciples and teachers numberless, being set before them as a pattern to copy. For no words of mine will be able so to benefit the hearers, as your life. For tell me, if a man be dear to God, and conspicuous for virtue, and married to a wife; (for it is possible for a man having a wife and children and friends to please God;) will he not be able much more than I to benefit all? For me they will hear once in a month, or not even once, and though perhaps they keep what they have heard as far as the threshold of the Church, they presently let it drop away from them: but seeing the life of that man constantly, they receive great advantage. For when being insulted he insults not again, does he not almost infix and engrave upon the soul of the insulter the reverence of his meekness? And though he does not immediately confess the benefit, being ashamed from anger, or put to confusion, yet nevertheless he immediately feels it: and it is impossible for a man that is insolent, though he be a very beast, to associate with one who is patient of evil, without going away much benefited. For even though we do not what is good, we still all praise it and admire it. Again, the wife, if she see her husband meek, being always with him, receives great advantage, and the child also. It is therefore in the power of every one to be a teacher. For

^h ἀνάσαι, to set alight.

HOM. 5. he says, *Edify one another, even as also ye do.* For tell
1 Thes. me, has any loss befallen the family? The wife is disturbed,
v. 11. as being weaker, and more extravagant, and fond of ornament; the man, if he be a philosopher, derides the loss, and consoles her, and persuades her to bear it with fortitude. Tell me, then, will he not benefit her much more than our words? For it is easy for any one to talk, but to act, when we are reduced to the necessity, is very difficult. On this account human nature is wont rather to be regulated by deeds. And such is the superiority of virtue, that even a slave often benefits a whole family, master and all.

- (5) For not in vain, nor without reason, does Paul constantly command them to practise virtue, and to be obedient to their masters, not so much regarding the service of their masters, as that the word of God and the doctrine be not blasphemed; and when it is not blasphemed, it will soon also be admired. And I know of many families, that they have benefited by the virtue of their slaves. But if a servant placed under authority can improve his master, much more can the master his servants. Divide then with me, I beseech you, this ministry. I address all generally, do you each individual privately, and let each charge himself with the salvation of his neighbour. For that it becomes one to preside over those of his household in these matters, hear where Paul sends woman for instruction; *And if they will learn any thing, let them ask their husbands at home*; and he does not lead them to the teachers. For as in schools of learning, there are teachers even among the disciples, so also in the Church. For he wishes the teacher not to be troubled by all. Wherefore? Because then there will be great advantages, not only that the labour will be light to the teacher, but that each of the disciples also, having taken pains, is soon able to become a teacher, making this his concern.

1 Cor.
xiv. 35.

For see how great a service the wife contributes. She keeps the house, and takes care of all things in the house, she presides over her handmaids, she clothes them with her own hands, she cause thee to be called the father of children, she delivers thee from brothels, she aids thee to live chastely, she puts a stop to the strong desire of nature. And do thou also benefit her. How? In spiritual things stretch

forth thy hand. Whatever useful things thou hast heard, ^{2 ΤΗΣ.} bear them off in thy mouth, like the swallows, and carry them ^{III. 17, 18.} away and place them in the mouth of the mother and the young ones. For is it not absurd, in other things to think thyself worthy of the preeminence, and to occupy the place of the head, but in teaching to quit thy station? The ruler ought not to excel the ruled in honours so much as in virtues. For this is the duty of a ruler, for the other is the part of the ruled, but this is the achievement ¹ of the ruler ^{1 κατόρθωμα.} himself. If thou enjoyest much honour, it is nothing to thee, for thou receivedst it from others: if thou shinest in much virtue, this is all thine own.

Thou art the head of the woman; let then the head regulate the rest of the body. Dost thou not see that it is not so much above the rest of the body in situation, as in forethought, directing like a steersman the whole of it? For in the head are the eyes both of the body, and of the soul: from it flows to them the faculty of seeing and the power of directing. And the rest of the body is appointed for service, but this is set to command. All the senses have thence their origin and their source. Thence are sent forth the organs of speech, the power of sight, and of smell, and all touch. For thence is derived the root of the nerves and the bones. Seest thou not that it is superior in foresight, more than in honour? So let us rule the women; let us surpass them, not by seeking greater honour from them, but by their being more benefited by us.

I have shewn that they afford us no little benefits, but if we are willing to make them a return in spiritual things, we outdo them: for it is not possible in bodily things to offer an equivalent. For what? dost thou contribute much wealth? but it is she who preserves it, and this care of hers is an equivalent, and thus there is need of her, because many, who had great possessions, have lost all because they had not a wife to take care of them. But as for the children, you both communicate, and the benefit from each is equal, or rather she in these things has the more laborious service, always bearing the offspring, and being afflicted with the pains of childbirth; so that it is in spiritus¹ only that thou wilt be able to surpass her.

HOM. 5. Let us not therefore be careful how we shall get wealth, but how we shall present with confidence to God the souls with which we are entrusted: for by regulating them we shall also most highly benefit ourselves. For he who teaches another, although he does nothing else, yet in speaking is affected with compunction, when he sees himself responsible for those things, on account of which he reproves others. Since therefore we benefit both ourselves and them, and through them the household, and this is preeminently pleasing to God; let us not be weary of taking care both of our own souls, and of those to whom we minister, that for all we may receive a recompence, and with much riches may arrive at the holy City our mother, the Jerusalem that is above, from which God grant that we may never fall, but that having shone in the most excellent conversation, we may be thought worthy with much confidence to see our Lord Jesus Christ; with Whom to the Father, together with the Holy Ghost, be glory, power, and honour, now and ever, and world without end. Amen.

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